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VOL. XLIII. MILWAUKEE, WISCONSIN.—OCTOBER 15, 1910. NO. 24

416 LAFAYETTE ST., NEW YORK ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee. ✠ 153 LA SALLE ST., CHICAGO

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The Living Church

VOL. XLIII. MILWAUKEE, NEW YORK, AND CHICAGO.—OCTOBER 15, 1910. NO. 24

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A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES.

Milwaukee: 484 Milwaukee Street (Editorial headquarters).
Chicago: 153 La Salle Street (Advertising headquarters).
New York: Sunday School Commission, 416 Lafayette Street.
London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.
[The two latter houses are agents for all the publications of The Young Churchman Co., including books and periodicals, in New York and London respectively.]

SPECIAL NOTICE—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

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CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.
FOREIGN: Subscription price (Clerical and Lay), 12 shillings.
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DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.
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"BE NOT anxious about little things if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him; and He will strengthen thy faith for any greater trials."

THE WHOLE ARMOUR.

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

WHEN David was about to encounter Goliath, strong in the confidence which he had in the protection of the God of Israel, Saul desired to equip him according to the usual custom; hence he armed him with a coat of mail, and put a helmet upon his head. "And David girded his sword upon his armour and he essayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him." Then he went forth "in the Name of the Lord of hosts" (I. Samuel 17: 39, 45).

David possessed a thorough knowledge of his own powers; the staff, the sling, and the smooth stones were his weapons of attack, and the protection of God was his shield.

In the Epistle for to-day St. Paul bids us "put on the whole armour of God," that we may contend with the wiles of that personality who goes about like a roaring lion seeking whom he may devour. In the words of another, "our first step in the Christian warfare is to gain a knowledge of our own selves as a whole—what our faults are; then what our chief fault is, that from which the rest proceed." But a knowledge of ourselves, our powers and limitations, such as David possessed, can only be attained by a careful examination of our past lives as far back as memory can go; to ascertain those sins "which we have committed from our childhood unto this hour; whether knowingly or ignorantly, by day or by night, in thought or in deed, in word or in neglect, against Thy Divine Will."

It is no easy task, and some would fain not recall certain passages in the years that are gone; for there is some dark spot that they would hide even from themselves; some overt unkindness, some terrible falsehood, or some base dishonesty; and yet they ask the Holy Spirit to show them their faults.

> "Also we ask (but even from the praying
> Shrink our souls backward, eager and afraid)
> Point us the sense and shame of our betraying,
> Show us, O Love, Thy wounds that we have made."

The Christian life is a warfare, and after we have proved and examined ourselves, we must be armed as St. Paul directs, and by the help of the Sacraments we can fight the good fight clad in this invincible armour. We must be girded with Catholic truth, and wear the breastplate of righteousness. In the breastplate of the High Priest were twelve precious stones, as there are twelve in the foundations of the New Jerusalem. Our weary feet, shod with the Gospel of peace, will carry us bravely over the battlefield, while against the fiery darts of the wicked one we will oppose the shield of faith—faith in Christ, who will come to us through His Sacraments giving us life and power. For our helmet we will wear the joy of our salvation, and the eternal Word shall be our sword. Then, knowing ourselves, we will go forth to battle, praying always with all prayer and supplication.

The timid soldier never won a battle, so as individuals and as a Church we must go forth bravely. God may call us to the forefront of the hottest battle, but the end will be victory to us and to the Church, which "like a mighty army" moves forward to crush infidelity and apostasy forever.

When the battle is finished the soldiers will rest on the other side of Jordan, in that heavenly Canaan, which is the golden hope of all our aspirations and our dreams.

C. F. L.

WE DO NOT reason with the man who looks heavenward at midday and says that there is no light. Just so it is with Christ. He shines forth upon us in the Gospels, in the life of the Catholic Church, in the life of the individual soul. The light is there, and we are not careful to reason about its existence.—*Bishop Westcott.*

THE FIRST WEEK IN GENERAL CONVENTION.

THE first week in General Convention ends with good spirit all around and with, apparently, a very general desire that the Church should "come together." And apparently that desire is not to evaporate into mere words, for even partisan questions, commonly so understood, are being treated from a standpoint of discovering common ground and extending that ground as far as possible.

The round-table conference of the two days before the convention met had some really remarkable results. It has been said on all hands that never before has there been such a splendid attempt to harmonize views. Men in that conference may probably be said to represent the two poles within the Church. More than one hesitated to go into it; but as it was about to close, the expressions of thankfulness for the common ground that had been occupied with entire unanimity came from men of both sides. Men realized, as they never before had realized, their oneness as brothers in the Church, and the great extent which they were prepared to go together.

We shall say bluntly at this point, what will bring much sadness to very many of our readers, that Catholic Churchmen unanimously receded from their request for the acceptance of the American Catholic name. It is believed by many that the adoption of that name at the present time might disrupt large parishes and, perhaps, whole dioceses, and plunge the Church into such distress as no mere majority, realizing its responsibility for legislation for which it might be responsible, could afford to take. Nobody presented such facts in the form of threats, and, we are confident, no one intended to make a threat. But the evidence of the feeling existing in very large sections of our southern states especially was accepted as conclusive by every member of the conference. The conference had been called to promote an eirenic understanding, and that eirenic upnderstanding proved the name we have desired to be impossible.

And yet—speaking now from the editor's standpoint as a Catholic Churchman—we believe that enough has been won, conceded in a splendid spirit by our friends on the Protestant side with equal unanimity to our own, to give us in *fact* that which we wished to secure by the name. The fact of our inherent Catholicity, to be better shown, nobody questioned. There was unanimously accepted—binding no man as to his action in General Convention, but with a hearty spirit of cooperation that was better than any formal agreement—a programme that is substantially that which was tendered in the editorial columns of THE LIVING CHURCH two weeks ago, with the exception of the modification of the name as stated below, and that the substance of the quadrilateral, which was there incorporated into a new Preamble to the Constitution, was transferred to the Joint Resolutions.

The following is the style accepted by the conference for the Title Page of the Prayer Book:

The Book of Common Prayer
and Administration of the Sacraments
and Other Rites and Ceremonies of
THE HOLY CATHOLIC CHURCH
according to the use of that portion thereof
known as
THE EPISCOPAL CHURCH
in the United States of America
Together with
The Psalter or Psalms of David

Two things will at once appear. The word "Protestant" is dropped; and the language used is such as to rank this Church definitely with the communions of Catholic Christendom. No one could glance at the Title Page of the Prayer Book thus corrected and fail to understand precisely how the "Episcopal Church" regards itself.

Beyond that, a series of Joint Resolutions, very much like those previously printed in THE LIVING CHURCH, was determined upon for adoption, and afterward to be referred to a Joint Commission of five Bishops, five presbyters, and five laymen, to be by them incorporated into the fundamental law of the Church, probably in the form of a second Preface to the Prayer Book, in which the principles of the Reformation are shown to be perpetually conserved. This guarantee as to our position, in view of the elimination of the term Protestant from our legal title, was asked for by the gentlemen representing the Protestant side in the Church; but we venture to say that the resolutions will be as acceptable to one wing of the Church as to the other. The unanimity with which the members of the conference accepted them, show that the Church is more nearly agreed as to what are the features of the Reformation that should be permanently conserved than we should have supposed possible. For a Preamble, substantially the first half of what was printed in our issue of October 1st was accepted, the other half, as already stated, being incorporated in the Joint Resolutions. The Preamble thus adopted was referred to the legal members of the committee to determine precisely what would be its legal status if adopted, whether it should be introduced at all, and whether it was necessary that the Constitution itself must be further amended in order to give legal effect to the change of name. It was also determined that the question of dropping the Thirty-nine Articles from the Prayer Book should be deferred until the permanent declaration as to the position of the Church, already referred to, should be framed and adopted.

The conclusions thus obtained by the conference were accepted by its members with much enthusiasm, though each member retained his individual liberty of action in every respect. Only that all of them obviously desired to obtain united action, and agreed that this was probably the only feasible way by which such unity could be obtained, was the action indicative of common ground in General Convention.

In receding from our long-continued demand for the American Catholic name we must ask our readers to believe that those who felt themselves to be spokesmen for Catholic Churchmen, acted under what appeared to be a serious necessity. It is at least possible that a test vote in this General Convention would show men thus describing themselves to be in a small majority. It is quite likely, we may hope that this majority will be increased in three, in six, in nine, and in twelve years. With power comes responsibility. When a vote on the name was commonly understood to be a purely educative measure, with no real expectation that it would be adopted, it was proper that the enunciation of the Catholic character of the American Church should be expressed in the name proposed. Now that it is believed at least possible that a test vote might show the measure to have been carried by a small constitutional majority, especially if it did not also represent a numerical majority of the Church, the sense of responsibility resting upon the newly made majority—if such it is—must compel them to act with statesmanship, else they are unfit to serve as legislators for the whole Church. *We simply will not take the responsibility for adopting, by a small majority, a measure that might disrupt the Church in many dioceses,* especially when substantially the *end* which we so earnestly desire, may probably be obtained, in other language, by very general consent. Nor does it seem probable that the condition will have so completely changed within our own day that the Catholic name exclusively would be generally accepted. Perhaps another generation may be broader and more truly Catholic-minded than are too many of us to-day; but the practical question which we must face is that of choosing between three alternatives: (1) adopting our American Catholic name by a small majority, against the vigorous protests of a terribly excited minority, at the expense of possible disruption of the Church; (2) postponement in the hope that the minority (if it is a minority) will come to a better frame of mind in years to come, which, unless those years be stretched into a long term, we deem to be illusionary; or acceptance of the *thing* in a descriptive Title Page, with the term Episcopal Church retained, but the other adjective now technically but not commonly applied to us, dropped from all our formularies. We have chosen to recommend the latter course, and to give support to a programme of reconciliation, as we hope it may be, of which that is a part. Whether it will be accepted by others in General Convention we are unable, at this writing, to say. Obviously, we can formulate policies only for ourselves. We earnestly hope that this practical policy may commend itself generally to our readers.

IN OTHER regards, also, General Convention has begun with every augury of great usefulness. The reply of the House of Bishops to the Memorial relating to Canon 19, will, we believe, be acceptable to all those who have expressed themselves as alarmed concerning that action of the Richmond convention. The names of the members of the committee that issued the report—the Bishops of Albany, Massachusetts, Tennessee, Vermont, Salina, Milwaukee, and the Coadjutor of Fond du Lac—are themselves a guarantee of the sufficiency of the view expressed. Nothing whatever is heard, from any source, of a de-

sire for further legislation on this subject, and we believe it unlikely that legislation will even be attempted. As a "burning question" the question has burned itself out.

The Preamble of 1907 was rejected by an overwhelming majority of both orders in the House of Deputies, in spite of pleas in which the sentimental appeal to Dr. Huntington's name and fame was urgently made. The Suffragan Bishop amendment to the constitution was adopted by a large vote in the House of Deputies, failed for the lack of one vote in the House of Bishops and then reconsidered, and is still unsettled in the Upper House. The first joint missionary session received a crowded attendance, and enthusiasm greeted the speakers. Splendid was the enthusiasm on Saturday afternoon when it was reported that the triennial offering of the Woman's Auxiliary had reached the sum of $242,000.

Really, it looks as though a new day had dawned upon the Church. Party spirit is not dead, but the real statesmen on both sides are working loyally together to accomplish real results, and there seems to be expected generally the accomplishment of **really constructive** legislation. May God grant that such legislation may be wisely framed!

ANSWER TO CORRESPONDENTS.

C. E.—We have no complete file of Pastoral Letters of the House of Bishops but we have no knowledge of a recommendation against dancing in any of them.

LUKEWARM CHURCHMANSHIP.

By Marie J. Bois.

DO you love the Church? Are you ever ready to take up arms for her when she is attacked, whether from within or without? Or can you stand by calmly and hear her slightingly spoken of, criticised and abused by her adversaries, or worse still, by those who call themselves her children? Can you? If so, your love is lukewarm, it is worthless! Does this seem a bold assertion? But stop and consider. Can you imagine a son quietly allowing a stranger to criticise his mother in his presence, nay, joining in the criticism? Impossible, unnatural, you say, and yet, is this not happening again and again in the life of Church people who have become so broad that they overflow everywhere, eager to mingle with the men wise with this world's wisdom, wishing to be accepted of all, losing in depth what they fondly imagine to have gained in breadth.

Full well do I know the counter-criticisms: "Narrow-minded, bigoted, old-fashioned," and what not! And true enough are these accusations if by "Church" we mean only our own little church in our own little parish, as compared with the universal Church, the holy Catholic Church, in which we profess our belief every time we repeat the Creed; if Church work is synonymous only of parish work; if our rector with all his failings, of which we are so keenly aware, is for us the only standard of the priesthood of the Church, which, in our opinion, must stand or fall as far as he stands or falls.

But love of the Church is something more than that, something broader, deeper, truer; and poor indeed is that love of ours if it cannot stand the test of sneers and mockery, if it cannot accept to be misunderstood by those who know it not.

Not worthy of the name of son is the Churchman who, having accepted all the unspeakable privileges which our beloved mother bestowed upon him, turns traitor and instead of studying her tenets, her history, her doctrine, allows her adversaries to teach him to despise her. Foolish is the man who is so careless as never to read a Church paper; thrice-foolish he! How can he expect to know anything of the work of the kingdom? Will the secular papers give him valuable information in Church matters? What will he know of the great warfare against the adversaries: the world, the flesh, and the devil?

And remember, I am not speaking of those who are not Church members, but of her own sons and daughters who are throwing away their greatest privilege: that of taking a bold stand for our Lord and the Church which He founded.

Shall we then not be truer, more loyal children in the future? We have been baptized and confirmed in the Church; she dispenses to us the "Bread of God which cometh down from heaven and giveth life unto the world." Shall we not ask for the spirit of wisdom and understanding, of counsel and of ghostly strength, to enable us to learn more perfectly His ways as taught by the Church of God? Shall we not pray that God will evermore defend her and pour His Spirit upon her? Oh let us pray for her with sincerity, with loving, thankful hearts, because we love her and would bring all men into her fold!

"I love the Church—the Holy Church,
That o'er our life presides,
The birth, the bridal, and the grave,
And many an hour besides.
Be mine, through life, to live in her,
And, when the Lord shall call,
To die in her—the spouse of Christ,
The mother of us all."

IN MY GARDEN.

I.

Oaks of the primeval forest
Stand like sentinels round my door,
And the grass, 'neath their spreading branches,
With clover is spangled o'er,
The silence only is broken
By the birds that all day sing,
And the hum of bees gathering honey,
From the roses blossoming.

Why should I watch in my garden?
Earth's struggles have here surcease,
There is naught to achieve—no glory to win—
In my quiet garden of peace,
I long for the sound of a bugle,
To summon me to the strife,
Where great souls fight and conquer
On the battle-field of life.

I strain my eyes through the distance—
Across the fields afar,
Where the sky comes down to the meadow
In a long horizon-bar.
And I bend my head to listen,
With my hand against my ear,
But my own heart's quickened beating
Is the only sound I hear,
Save the birds that all day sing,
And the hum of bees gathering honey
'Midst the roses blossoming.

II.

I am keeping watch in my garden
For One that will some day come—
The days may be few or many,
But I never may know their sum.
It may be at morn or at noon-time,
Or not to the falling of night,
But the order to me is, "Keep watching,"
And see that my lamp is alight.

To things that are greater, more noble,
There may come no bugle call,
But I must be ready and faithful,
Though my place is obscure and small.
I mark by my garden dial,
That the time is passing fleet,
And I pause in my work to listen,
For the sound of the Master's feet.

I strain my eyes through the distance
As I scan the fields afar—
Where the sky comes down to the meadow
In a long horizon-bar.
I bend my head to listen
With my hand against my ear,
But my own heart's quickened beating
Is the only sound I hear,
Save the birds that all day sing,
And the hum of bees gathering honey,
'Midst the roses blossoming.

London, Ohio. Margaret Dooris.

No wonder, says the *Canadian Churchman*, that a great audience in Montreal gave expression to its feeling in tumultuous applause when the Bishop of London gave with impassioned fervor his reason for not being a Roman Catholic, "Because, thank God, I am an English Catholic." Not mere pride of race was this devout and moving statement, but the deep-seated and stirring conviction that this world can afford no purer, truer, broader, or more Scriptural expression of the Faith once delivered to the saints. It was indeed fitting that in the great Canadian city, where the proud and boastful denunciation of other Christian bodies by the Roman Jesuit still lingered in the ear, the British prelate of the greatest city in the world should give utterance to this incomparable answer.

BLUE MONDAY MUSINGS.

HERE lies a letter which I should like to publish in full, if I were allowed; but, that being forbidden by the writer, I must at least summarize it.

Some eastern Church people went to a western city to consult a famous surgeon about a matter of life and death. There were some hours of necessary waiting before the interview: where to spend them? In church, at prayer, of course: "A little brick structure, in the midst of a neglected grass plot, with no flower or shrub about it to show that anybody loved it, but—the church." It was *locked*: every door closed. The Roman church near by was wide open, worshippers freely entering and leaving: what pain and shame for those who found themselves excluded from the Father's House because of a lazy sexton, a careless and indifferent rector, or an irreligious vestry! When the doctor's verdict was given—a hopeful one—"I tried the locked doors once more, and then, I went to the church whose doors were open!"

The experience is not uncommon: and Roman churches as well as ours deserve the same censure too often. What possible excuse is there for such cruelty? If it be urged that prayers can be offered anywhere, and that it is superstition to want to pray in God's House, that proves too much: it would mean that church buildings are unnecessary extravagances. "In this place will I give peace, saith the Lord of Hosts": the promise is not repealed for us of the New Covenant, since "we have an altar," too. As to risk of dishonesty or irreverence, where any such exists, it would be quite possible to arrange with pious members of the congregation to spend an hour in turn watching and meditating; or a few shillings a week would help some old person, too infirm to do active work but quite able to safeguard or give an alarm. But, actually, that risk is very slight. I was in a beautiful church this month, the offering of munificent piety, which has never been locked since first it was opened. It stands at the edge of a village, near a railway station; yet nothing has ever been harmed. Why should not our Bishops put these questions at their visitations? "Is the church open daily for private prayer? Is the Blessed Sacrament reserved, and Its Presence suitably indicated? Does the priest publicly announce the hours at which he may be found in church by those in need of counsel?"

I HEAR from Montana another tale out of the kitchen. An old negro cook, commenting upon a Church guest in Lent, said: "O, I forgot, she 'longs to de Church where you don't have to have no 'ligion." That reminds me of a dear old farmer up in Seneca county, who had made up his mind to be confirmed late in life, under the helpful influence of the woman-apostle of all that region. He retained some of the vague impressions of his early days, however; and on being asked how he was getting on with his preparation, replied: "Well, Miss Mary, I know the Catechism all right enough, but I'm afraid I'm too rheumaticky to dance!" It was a Bishop who replied to the question "whether Episcopalians believed in dancing," "Not as generally necessary to salvation."

THE NEW Bishop of Rhode Island will have some educational work to do in his see city if one can judge by a little magazine called *Book Notes, Historical, Literary, and Critical,* published in Providence, a copy of which has just fallen into my hands. The leading article in the issue of August 20th is a dissertation upon the English Book of Common Prayer, which the editor seems never before to have seen until a folio copy of 1715, bound up with the Bible, came under his observation. He writes sagely:

"The earliest construction and authorization of this book was by Edward I., A. D. 1272-1307. It was reconstructed and again reauthorized by Edward II., 1307-1327. It then became practically dormant until the reign of Edward VI., in 1549. It was again reconstructed in that year, and authorized by that king. But the reign of Edward VI. ended in July, 1553, and Mary became Queen. She at once knocked the book of Common Prayer out of England."

The gentle scholar who exudes this valuable misinformation declares of the services for November 5th, January 30th, and May 29th, that "these prayers are simply diabolical."

Important, if true!

A GOOD Roman Catholic friend from Chicago sends me an interesting article, in connection with some recent remarks here about the Church and the Stage. The Rev. Francis X. McCabe, a Lazarist Father, of De Paul University, Chicago, assumed the management of the college theatre on September 12th, and will direct the engagement of professional companies there. "The stage is one of the strongest powers of the present day," Father McCabe said. "It can preach a great sermon if conducted in the proper manner. I mean to see that the college theatre is run on moral lines." The authorities of the university, a Roman Catholic institution, approve, and no objection has been made by the Archbishop. Evidently Dean Hart will have to search elsewhere for authorities to support him in his wholesale condemnation of the stage.

MEA CULPA! I am brought to book for a boastful phrase used here some time ago, about "the largest collection of Nealeiana in America." If I had added "in private hands," I should have been safe; but Miss S. F. Smiley points out that the admirable "Society for the Home Study of Holy Scripture and Church History" has, in its library at the Church Missions House, 281 Fourth avenue, New York, not only almost all Dr. Neale's separately published works (which I possess as well), but complete sets of *The Ecclesiologist* and *The Christian Remembrancer,* in which are many fugitive articles of his, only a few of which were collected in *Essays in Liturgiology.* In making this *amende,* I must not miss the opportunity of urging upon Churchwomen, particularly those who live away from large public libraries, the great advantage of pursuing courses of reading under the direction of the S. H. S. H. S., and with the use of its library through the mails. Miss Smiley will gladly give full information to those who address her.

I AM READING some more about "the Emmanuelist Episcopal Church of St. John the Divine," East Utica and Purdy streets, Buffalo, which was written up a few years ago in THE LIVING CHURCH. It describes itself as "an institution giving special attention to the treatment of all chronic diseases such as neurasthenia, hysteria, chorea, epilepsy, neuritis, and rheumatism. No medicine or drugs used. All persons coming to the clinic are treated by prayer and the laying on of hands. Present or absent treatment given to all who suffer from diseases of any kind. Address all communications to the business manager, Rev. Squire Chadwick, or the Rev. J. Lloyd Austin, Supt. of Clinic. Send all letters, telegrams, and telephone messages for prayer treatments to Sister St. Cecilia, Sister of Mercy in charge, Missionary Training School." This cheerful institution for chronic diseases has daily morning prayers at 8:30, a Christian Endeavor Society meeting once a week, and a "Rector" who officiates on Sunday. Its weekly organ publishes quite extraordinary testimonials of cures by prayer, endorses heartily a "new scientific method, with moderate charges," for treating rupture, etc.—prayer apparently being of no avail there—and mentions a certain "Bishop Oliver C. Sabin" of Washington, as apparently connected with the Buffalo "Emmanuelist Episcopal Theological and Missionary Training School." There is also a correspondence school of "22 Lessons in Divine Healing, easily understood by the ordinary student. Heal yourself and heal others." After one has got his breath from this plunge through the looking-glass, one is ready to believe that this blend of Reformed Episcopal, Emmanuel Movement, Christian Science, New Thought, Lourdes, and Old Dr. Grindle must be quite the newest thing out. But why "Emmanuelist Episcopal"? We might make them a present of "Protestant Episcopal."

A CLERGYMAN who has recently returned from a visit to an eastern diocese relates the following incident, which seems rather *apropos* of recent discussions:

He entered a church noted rather for its wealthy and fashionable congregation than for its Churchmanship. The congregation was not devoid of æsthetic feeling, however, and everything within was rich and in good taste. As he stood admiring the interior, he was amazed and delighted to see a particularly handsome sanctuary lamp burning before the altar. He could scarcely believe his eyes! A deaconess chanced to be passing through the church just then, and he sought further information from her.

"Is it possible," he asked, "that you reserve the Blessed Sacrament here?"

"Oh, no!" she replied, apparently rather shocked at the supposition, "we never have the Divine Presence in this church!"

PRESBYTER IGNOTUS.

JUBILEE OF THE ENGLISH CHURCH CONGRESS

Ecclesiastical, Educational, and Art Exhibition a Valuable Adjunct

INTERESTING MEETING OF THE E. C. U.

Biographical Sketch of the Late Archbishop of York

The Living Church News Bureau
London, Sept. 27, 1910

THE Jubilee Church Congress is being held in Cambridge this week. The first Church Congress met in Cambridge in 1861, and it was eminently fitting therefore that its fiftieth meeting should also be held there. On Saturday last the Ecclesiastical, Educational, and Art Exibition, which under the management of Mr. John Hart has now for thirty-two years been such an interesting and valuable adjunct of the Church Congress, was formally opened in the new Exhibition buildings by the president of this year's Congress, the Bishop of Ely. As befitting so eventful a meeting of the Congress, the exhibition has been arranged on rather an unusually large and attractive scale. In addition to such usual features as the general section, loan collection, and organ recitals, concerts by the noted Blue Viennese Band and short lectures are being given at intervals. The Rev. Professor E. Tyrrell Green, of St. David's College, Lampster, is lecturing on "Architecture and Church Life," "Symbolism in Architecture," "Architecture and National Character." The Rev. Dr. E. Hermitage Day, Fellow of the Society of Antiquaries, is the lecturer on the Contents of the Loan Collection. The Rev. Herbert W. Macklin, a beneficed priest of the diocese of Ely, is giving a lecture on "Old Brasses."

The general section of the exhibition comprises a display by nearly all of the leading church furnishers, brass and metal workers, stained glass artists, wood and stone carvers, school furnishers, publishers, societies and institutions, 166 exhibitors in all. Among the stalls are those of two religious communities, the Sisters of Bethany, Pentonville, London, and the Sisters of All Hallows, Ditchingham, Norfolk, in which are seen specimens of Church embroidery and materials.

The Loan Collection, the exhibits of which have been insured for something like £15,000, comprises many objects of ecclesiastical art of great antiquity and archæological interest. The Jubliee Congress banner is the gift of many Churchwomen in the diocese of Ely. They hope that after the Congress its place will be in the Cathedral. The central figure of the banner is most appropriately that of the Blessed Etheldreda, princess of East Anglia and foundress and first Abbess of the first Abbey in the fenland Isle of Ely, in the seventh century. The saint is represented both as a queen and an abbess, and the figure is taken in the main from the famous fourteenth century rood screen in Ranworth Church, Norfolk. The Bishop of Ely lends two pastoral staffs, belonging respectively to the See of Ely and to his Lordship, a panel picture of the funeral of Bishop Cox of Ely, 1581, and a panel copy, of the time of Henry VII., of rather a noted painting which once hung in the great hall of the Benedictine monastery of Ely. The Ely cope, lent by the Dean and Chapter of Ely, is commonly attributed to the fourteenth century, but the work of the orphreys appear to belong rather to the fifteenth century. On the hood is a representation of the Annunciation. On the orphreys are depicted eight saints, including St. Peter, St. Paul, and St. Andrew. Selwyn College, Cambridge, lends two letters of Bishop Patteson to Miss Neill relating to the gift of a pectoral cross. The cross is now inlaid in the altar of Selwyn College chapel. Among the interesting old manuscripts is one of a fourteenth century English version of the New Testament. It is the older of the only two complete MSS. of this version now extant. There are some fine specimens of mediæval English alabaster work, from churches in the neighborhood of Cambridge. One of the five grave chalices in pewter of the thirteenth and fourteenth centuries belonged to the Abbey of Bury St. Edmunds, Suffolk. There is also shown a pair of wafering irons, used at the same abbey for impressing wafers on "Mothering" or Mid-Lent Sunday. There is a representative collection of rubbings of ancient monumental brasses within the diocese of Ely. These have been selected and arranged by the Rev. Herbert W. Macklin, rector of Houghton Conquest, president of the Monumental Brass Society, who, as is stated above, is giving a lecture upon them.

A photographic reproduction of the passage in Bishop Cuthbert Tunstall's book, *De veritate Corporis et Sanguinis Domini Nostri Jesu Christi in Eucharistia,* objecting to the definition of transubstantiation, is a useful reminder that that great Henrician and Edwardian prelate, on whose mind there was absolutely no taint of continental Protestant heresy, could hold the Catholic doctrine of the Real Presence without the aforesaid scholastic accretion. There is a picture from The Living Church of the mitre of Bishop Claggett, the first Anglican Bishop consecrated in the United States. I will mention only two more exhibits. The remarkable collection of altar plate comprises a silver paten, date *circa* 1500, belonging to Parson Drove Church. This is the only untouched piece of old English Church plate in Cambridgeshire. It has a six-foil depression, and in the centre is a most beautiful Head of our Divine Saviour, after the ancient traditional type. From Lamport Church, Northamptonshire, comes a processional cross, probably of late fifteenth century date. It is an unusually perfect example of an unusual type, and has not before been publicly exhibited. It has recently been given to Lamport church by the lord of the manor, in whose family the cross has been preserved, possibly since the sixteenth century. It is of the "Calvary" type, and could also be used as an altar cross.

The Church Congress was opened on its civic side at Cambridge last evening, when the vice-chancellor of Cambridge University and the mayor of Cambridge held a reception in the Corn Exchange. The Blue Viennese band played; the Bishop of Truro (formerly Dean of Ely) exhibited some of his lantern views of Ely Cathedral; and a representation of the ancient miracle play of Abraham and Isaac was given by members of the Cambridge Literary Dramatic Association.

Problems Before the E. C. U.

At the Union Society's hall there was held the usual E. C. U. meeting, Lord Halifax presiding. A strong line was taken as to the indissolubility of holy matrimony and the reality of the relationship of affinity. A resolution was adopted against the state having any authority to dictate to the Church the terms of admission to Holy Communion.

Sketch of Archbishop Maclagan

Archbishop Maclagan, whose decease was recently announced in these columns, was by birth a Scotchman and in his religious upbringing a Presbyterian. He was born in Edinburgh in 1826, and received at first only an education at the high school in that city. He enlisted in the Madras Cavalry at the age of 21. After serving three years, and having reached the rank of lieutenant, young Maclagan retired from the army in order to prepare himself for holy orders. He took his pass degree at Peterhouse, Cambridge, in 1856, and was at once ordained deacon with title to the assistant curacy of St. Saviour's, Paddington. Later on he gave up his assistant curacy at St. Stephen's, Marylebone, to become secretary of the London Diocesan Church Building Society.

His twenty-two years' stay in the diocese of London is remembered in particular for his connection with St. Mary's, Newington (now in the Southwest diocese), and St. Mary Abbots, Kensington, where he was the parish priest. His work here was marked by a hitherto unknown degree of life and organized activity in the history of those two parishes, although regrettably conducted only on "moderate" lines. In 1878 Prebendary Maclagan—he had just been appointed to a stall in St. Paul's—began his episcopal career by being consecrated to the see of Lichfield, in succession to Bishop Selwyn. His chief endeavor at Lichfield seems to have been to bring his clergy more together, and also to stir up lay help in the diocese. His translation to the Northern Primacy came to him in 1891. Perhaps Archbishop Maclagan's most useful pastoral work at York was his personally visiting all the parishes in that large and crowded Archdiocese, a task which took him three years to perform. One institution of the Archbishop's, and perhaps peculiarly his own, was his censorship of the preaching of the deacons ordained by him. It appears that in the number of sermons of his own preparation the clerical neophyte was to be strictly limited. He might write one twice a month—his learning to preach *extempore* does not seem to have been considered—and it was in every case to be submitted to the Archbishop, who either personally or by proxy would go over it. If the circumstances of the parish required that the deacon should preach oftener, then he might read a sermon sanctioned by the Archbishop as a homily. Dr. Maclagan's association with his brother primate of Canterbury, Dr. Temple, in the unfortunate "Lambeth hearings" in relation to the ceremonial use of incense, processional lights, and reservation, need only be recalled here *en passant.* Far more to his good reputation as a Churchman was the part his Grace took, first with Dr. Benson and then with Dr. Temple, in the notable Archbishops' *Reply to the Opinion of Pope Leo XIII. on English Ordinations.* It is also worthy of note that Dr. Maclagan, while still Archbishop of York, paid a private visit, accompanied by Mr. W. J. Birkbeck, to the Orthodox Catholic Church in Russia.

J. G. Hall.

General Convention Sermon

PREACHED by the Rt. Rev. John Wordsworth, D.D., Bishop of Salisbury, at the opening of the General Convention of the Church, in the Music Hall at Cincinnati, October 5th.

"He spake of the temple of His body" (St. John 2:21).

Did our blessed Lord in His perfect love and wisdom cleanse His temple once only or twice?

What was the immediate purpose of that solemn act of righteous indignation?

What does He desire us to think of Himself as purposing to-day, as an outcome or continuation of that act?

These are three questions which may fitly occupy your thoughts, dear brethren, who have come together from every quarter of this great country, to take counsel, under the invisible presidency of our one Lord and Master, on things pertaining to the kingdom of God.

You have come relying on His promise of the Holy Spirit—the spirit of wisdom and understanding, of counsel and ghostly strength, of knowledge and true godliness, and, above all, of holy fear. You come as to a temple in which He is present—the temple of His body. No matter how secular the building may be in which we meet, wherever His Church is gathered, there is He in the midst of it to sanctify it. And you have come to handle sacred things. "Be ye clean, then, ye that bear the vessels of the Lord." All that ye touch is holy. Be ye also holy.

Pray, also, I beseech you, for your poor brother and servant who is called to speak to you to-day, that a portion of the same spirit may rest on him. And I, too, would pray to our Saviour, not only for my unworthy self, but for all who speak here—

> "Give me words of Thine, O Lord, to utter,
> That shall open the locked heart like keys,
> Words that like Thine own sweet teachings
> Shall be medicinal for disease.
> Words like light of a revolving lantern
> To the ships in darkness—give me these."

Lord, grant that the words spoken in Thy Name at this convention may be so full of Thy truth and love that they may penetrate as a message from God wherever the English language is spoken, wherever the character of our two Churches and nations is held in honor.

1. Our first question is, "Did our blessed Lord cleanse His temple once only or twice?" To this I could answer, without hesitation, twice. I cannot but take the gospels as they stand. If we answered otherwise, we could hardly treat the records of the gospels as if they were true history. History is not the stringing together of facts, like beads upon a necklace which may be arranged in any order that the love of artistic effect suggests; but it is a manifestation of cause and effect, of antecedents and consequences. And particularly is this the case with the gospel according to St. John. Let me, in passing, urge you to be steadfast to the Church's belief that this book is the work of an eye-witness, the son of Zebedee—now an old man and in exile—who has before him the other gospels, or at least is well acquainted with their tradition. He writes with marked reserve, so as not to spoil the effect of his poetic rendering of the history. His whole purpose centers on his task of manifesting the one person of Jesus Christ. He does not encumber his narrative with dissertations. But note after note, like that in our text, reveals the situation in which he is living, and his knowledge of the other facts. His record, for instance, of the first cleansing of the temple is not only a help to understand the Lord's relation to His own people and His hold over the Church founded at Jerusalem, but it explains why the second cleansing was less effective than it should have been. Our Lord had not only cleansed the temple precincts from the unholy market by which the high priests gained their wealth, but He foretold its destruction. When He cleansed it again, several years had passed since that first moment, and misrepresentation of what He had said was easy, and was freely resorted to by His enemies. The people indeed felt that both actions were fitting manifestations of Messiah's presence; but the effect on their minds was neutralized by the false witness which represented Him as an enemy of the temple and its worship, not as a reformer, but as a destroyer. It was, indeed, the high priest who destroyed the temple, not our Lord; but false witness for the time triumphed and represented Him as desirous to destroy it.

Cleansing of the Temple

2. This brings us at once to the second question, "What was our Lord's immediate purpose in cleansing the temple?" Origen long ago suggested that He thereby pronounced judgment against the custom of sacrifice, and this thought has recently been taken up by an able student of Hebrew literature (Dr. Oesterley). But this explanation is inconsistent with the Lord's other references to sacrifice—His teaching in the "Sermon on the Mount," His command to the ten lepers, His description of the altar as sanctifying the gift.

Our Lord as a Reformer

Surely it was His very love of the temple, His zeal for the purity of its worship, which led Him to begin and to end His ministry by an attempt to reform it. Reform, not revolution, was His watchword; and though He foresaw the abolition of sacrifice, yet He did not order it or hasten it. Nor did His immediate disciples do so. The evidence is in the contrary direction. St. Stephen's speech shows how the matter struck a Hellenist. He prophesied the natural passing away of the old order when it found its fulfilment in Christ. But long after that, some thirty years after the Ascension, we find St. Paul helping Jewish Christians to pay a vow involving sacrifice; and on the very eve of the destruction of the city and the temple, it needed the sustained and eloquent argument of the Epistle to the Hebrews to unloose the ties which still bound the Church to Jerusalem—our Lord's own flock—to the ancient ritual.

What our Lord's plan of reform would have been I will not now pause to inquire. It might well be considered at length in its bearing both upon Jewish missions and on some questions of ritual which still puzzle us to-day. But for our present purpose it is enough to assert that by cleansing the temple He put Himself into line with its old builders and rebuilders and reformers, David and Solomon, Hezekiah and Josiah, Ezra, and Nehemiah, and the Maccabees, and not with the Essenes, who in His own day rejected sacrifice and refused to partake in public worship which included it.

3. This thought of our Lord as a reformer, not a destroyer of the temple, helps us at once to answer the third question, "What does He desire us to think of His purpose to-day as an outcome or continuation of His own acts of cleansing?" Here we, who have criticised Origen, may surely accept help from that great spiritual interpreter. For he has surely seized the right clue, when he interprets St. John's comment in our text—"He spake of the temple of His body"—as referring to the Christian Church. It was this that rose with Christ's resurrection on the third day; this which was to be the true meeting place of God and man on earth; this of which we are by His marvellous goodness called to be living stones, this which we are trying to build up on the one foundation, confession of the name of Jesus Christ. His relation to the ancient temple prepares us to anticipate and understand His attitude towards the temple of His body. His eyes are ever towards it and upon it. He is constantly teaching in it. But that is not all. From time to time His love and indignation move Him to some great act of purgation and He makes His presence felt in a wholly new manner. He is a swift and decisive reformer, but not a destroyer.

A survey of Church history based upon this belief in Christ's occasional marked interferences on behalf of the purity of His Church (outside and above His general direction) would surely be a worthy task for one of our best historians. The general course of Christian social progress has been traced, with more or less success, in such books as Charles Loring Brace's *Gesta Christi*, but I do not know any single volume which deals with the great epochs as epochs. Perhaps the *Ten Epochs of Church History*, edited by Dr. John Fulton, comes nearest to what I am in search of, although it is on a larger scale than what I have in view.

Something of the kind is very necessary. Our candidates for holy orders, certainly in England, and it may be also here, are very poorly equipped as to knowledge of Church history. They know something about the first four centuries and about the general history of our own Church. They have possibly studied a period of the latter more fully. But they know very little besides. Surely, if we believed that our Lord was again and again visiting His Church down the ages, we ought to wish to know more of His doings.

We should indeed find much to sadden us in such a survey—yet such sadness should not be unexpected. Our Lord was by no means wholly successful as a reformer. Between the first and the second act of cleansing bad habits had grown again to their former strength, and the second act was the prelude to the rending of the sacred veil and to the doom of desolation. Yet, even after the prophecies of the Tuesday in Holy Week, judgment was suspended for forty years and was the work of a heathen power, not of Christians. On the one hand, then, we are not to expect all reforms to be uniformly successful, even if they are fully according to the mind of Christ. On the other, the use of force in reformation—in other words, the instrument of persecution—is not a Christian weapon. Such a history as I have suggested would exhibit many checkered results. We should find the noblest and most Christ-like efforts producing immediate, and yet only transitory, effects, such as we connect with the name of Savonarola and such as we are familiar with in what are called "revivals." We should find the most serious protests and warnings unheeded and leading up to distant catastrophes. Above all, we should too often find our Lord's manifest intention to cleanse His Church thwarted by the rashness and perversity, the greed and ambition, of those who acted and really intended to act in His name. Yet we should find on the whole a progress among reformers, less of personal self-assertion and truer reference to Christ, less of persecution and more of persuasion.

Consider the succession of some of these movements and contrast them in thought as your mind moves from one to the other. Take, for instance, the wild Montanistic movement for a revival of the charismatic ministry in the second century. Take the struggle for purity of doctrine in the fourth and fifth. Take the rough,

The Struggle for Purity

iconoclastic campaigns of the Eastern Isaurian emperors, and the Erastian attempts to reorganize the Western Church by Charles the Great in the ninth century. Take Dunstan's and Odo's reforms in England. Take the violent struggle with simony and clerical immorality in which Pope Gregory VII. was a leader. Take the large but abortive reforming movements in the Western Church represented by the Councils of Constance, Pisa, Florence, and Basel. Take the greater reforming movement of the sixteenth century, which has split the Western Church into fragments, yet was a necessary though very sad experience for it. Take Cyril Lucar's valiant but imprudent attempt in the first half of the seventh century to purify the Orthodox Eastern Church. Take the great Pietistic movement in the Lutheran church at the close of that century to which all our Church life owes the reassertion of the supremacy of Scripture, of the necessity of personal holiness, and of the duty of prosecuting home and foreign missions. Take all the familiar movements of the last two centuries—whether in an Evangelical or a Catholic direction. We shall find in all of them much to regret and much ill success, but we shall certainly find a growing purity of motive, less violence and self-confidence, more insight into the meaning and respect for the character of opponents, more appreciation of the manifoldness and wealth of color that is needed to make up the fulness of the Catholic Church. If we view any one of these movements by itself, we shall easily be discouraged. When we view them, as a wise and conscientious historian might help us to view them, in the mass and in succession, we shall rather take courage. Looking at them in this way, we shall see that the protests made by each and all have not been fruitless, that they have uplifted mankind, that we are able to go forward because of them, and that just in proportion to the purity and definiteness of their aims and the worthiness of their means.

When, therefore, we pray the prayer, "Lord, we beseech Thee, let Thy continual pity cleanse and defend Thy Church," we may both believe that God will gladly hear and answer it, and be more confident in using it, the more definite and unselfish our aims. I lay repeated stress on definiteness, because it is a very important condition of success, though colored always by submission to the will of God.

Let me apply the principles which have been laid down to reforms that are needed in our own day in three spheres—in the priesthood, in the family, in the fabric of the Church.

Reforms Needed in Our Day

If I do not touch on the more awful and appalling needs of society it is not because I ignore them, but because these three seem specially opportune to-day.

First, as regards the priesthood. We must thank God that on the one side simony and immorality, and on the other priestcraft and ambition, are hardly known among us. Look round, and you will not see one whom even the fullest freedom of modern publicity and censoriousness will accuse of rising to his position by unworthy means, or of discrediting his profession by unworthy conduct. Christ has marvellously cleansed His temple in these respects. Let us thank God for it indeed, and that again and again.

But is our priesthood, therefore, all that it should be? Is it ready to face the dangers of the times? Are we not, nearly all of us, in danger of becoming too much public officers and administrators, anxious for immediate results, judging ourselves and our neighbors by figures that can be tabulated and registered, not only rightly sensitive as to public opinion, but too much elated or depressed by its fluctuations? Have we the hidden life that we ought to have—intellectual and moral, spiritual and devotional? Is there either in our own thoughts about our life, or in the judgment that others form of us, a sufficient element of mystery, of living with God, for God and in God? Or are we satisfied to be the busy friends of man? We in England feel the danger of the crushing out of spirituality from our souls in the attempt to grapple with the immediately pressing problems of modern life. You, without doubt, feel it yet more in this new country, where even the older Eastern States have much room for material development. The problems about you are so enormous and so arresting, so immediately fruitful for good or evil, that they naturally absorb your energies. Take that one about which Prof. Edward A. Steiner has written so vividly and so sympathetically in *The Immigrant Tide: Its Ebb and Flow*. How important even for all the old nations of Europe is what you teach the multitude of races that flows to and from your shores! So pressing is the task of making the best of them and of molding them into a common civilization and nationality that there seems little room for theology or sacraments, or even for penitence and prayer. This is, I believe, the experience of many churches besides our own on this continent. If I am rightly informed, the Roman Church in this country largely welcomed the declaration of Papal Infallibility because it seemed to put a limit to theological speculation and discussion, and turned the minds of the priesthood away from it and set them free to study practical needs. On the other hand, I find my old acquaintance, Mr. Goldwin Smith, in his last utterance before his death, after painting a gloomy picture of the past wickedness of Henry VIII. and the papacy, and of the modern decay of religion, looking forward with something like hope to a time of reconstruction, in which "the preacher, the leader of prayer, the administrator of sacraments," shall pass away and be succeeded by "the organizer of the spiritual circle, the leader orally designated and intellectually equipped, unfettered by tests and bound by no vow but that of seeking and teaching the truth"—in fact, a Unitarian professor.

I find a similar spirit in a French writer—M. Henry Bargy—in his book on *Religion in Society in the United States* (*La Religion dans la Société aux Etats Unis*, published by Armand Colin, Paris, 1902)—a sketch in which the decay of all dogma is contentedly depicted, and nothing remains but a vague social Christianity, founded on admiration of our Lord Jesus Christ, what he calls the religion of humanity. But this is not the ideal of our Church. We believe that prayer and sacrament, and an intelligent grasp of revelation as the guide of life, are permanent necessities of mankind, and that we should fail in our duty to God and man unless we fitted our priesthood to maintain the highest level of efficiency in regard to them. How best must we plan it?

In England we feel more and more the need of a combination of university and seminary life in our preparation for the priesthood.

Preparation for the Priesthood

We perceive the need of both and are at least seriously considering how to provide means for it. Some of us think that for ordinary men vocation should be first tested by a preliminary year at a theological college. Then students should be sent, under supervision, if possible in a college or hostel, to one of the universities, and there take a degree in Arts, which could probably be accomplished in two years more. Then they should return for a final year of training at the theological college. On the whole, we should prefer to have our seminaries for clergy away from the great centers of population, and, if possible, in touch with our cathedral life. I can see the great value of such institutions as your admirable General Seminary at New York. But you probably, like ourselves, also need quieter homes of spiritual life. The candidate for the priesthood needs to be for a time alone with God, like Moses on Sinai,

> "So separate from the world his breast,
> Might duly take and strongly keep
> The print of heaven, to be expressed
> Ere long on Sion's steep."*

The little village of Cuddesdon, near Oxford, the cathedral cities of Wells and Salisbury and Ely, and the new foundations of Mirfield and Kelham, are all, roughly speaking, country places, though in close touch with the universities. There can be no doubt that the College of Cuddesdon, to name only one of them, under the influence of such saintly and yet thoroughly practical men as Edward King, late Bishop of Lincoln, has produced a type of men who are the strength of the Church of England—men of whom it may be said, "In returning and rest shall ye be saved, in quietness and in confidence shall be your strength"—men who know why they believe and what they believe—loyal, regular and obedient, self-denying and happy in their ministry, ready and resourceful, not worn out or crushed by premature practicality, yet ready to express in our city life, as well as in our country towns and villages, the vision which they have seen on the Mount of God.

Secondly, may I say just a few words about family life? As we thank God for the disappearance of certain vices from the priesthood, so we may thank Him for what He has done for womanhood and childhood in this country. The just and reverent treatment of women, their safety in public life, the opportunities given them of public employment, and the tenderness and consideration shown to children are marked features of your society here, and are among the best lessons which you teach your immigrants. But is there not a danger even in this sweetness of life? Childhood and womanhood are apt to look too earnestly to swift satisfaction of desires as the test of happiness, and to judge the value of a thing by its immediate pleasantness. What they want they want eagerly and at once, but not necessarily for very long together. Am I wrong in thinking that the secret of your many unhappy marriages—so lightly entered into, so readily, alas! dissolved—lies in the too easy adoption of this feminine and childish attitude towards life by men as well as women? in the blurring of the distant and its duties by the too quick perception of the near? We are feeling it much in England among our leisured classes, and the same mischief is being propagated amongst working men and women, and we look to you, our fellow Churchmen, to help us to keep up our standard.

The Church and Family Life

Puritanism, of course, has something to answer for, but the reaction against it is often a mean excuse. Our Saviour, coming to reform the Church, would at once brush it aside. He would say to us, "I came to live among men as a child in a family and household, where I had about Me four so-called elder brothers and three or more so-called sisters. They were not My mother's children, and they were not all very congenial, but I treated them as My own kindred. I worked in the shop with My adopted father and learned his trade. I made the plows and yokes that our country folk needed. I was subject and obedient to him and to My mother. I was never rich. For thirty years I bore gladly the discipline of this home life, living openly and known by all My neighbors. I expect you to be like Me in this simplicity of life, this patience with humble surroundings, this acceptance of natural ties. I want you to re-create

* John Keble, *Christian Year*, for the Thirteenth Sunday after Trinity.

the family and make it an image of the Church. I desire that you fathers should have the courage to take your proper place—to deny your wives and children what is not good for them, because it wastes your substance or renders them selfish and conceited;—to be the priests of My law to them and to your servants; to gather them together for family prayer; to take them with you to Church; to see after their confirmation, and to draw them along with you to Communion. Again and again to approach My table side by side with them. I desire you to have the foresight of fathers as well as the tenderness of husbands."

Is not this what our Lord really would say? Is not this changed attitude of the fathers the true cure for that sin which God so much hates, the sin of "putting away"?

Women, we are told in the old fable, love power most of all. But, I believe, they love far more to be joint partners with a more powerful will than their own. Give way to your wives in little things, but let your will prevail in great ones. You will not lose, but gain, their love.

Lastly, what does our Lord intend in regard to the fabric of His Church? When He came to it He would see, thank God, much less of bitter strife than in old days. Yet He would see in His temple not a little rubbish and many party walls dividing into sections the area which He intended should be free and open. Nevertheless His idea of the unity of the Church is not so distinctly revealed to us as to be an absolute guide in breaking down these walls. As the Good Shepherd He lays stress on the "one flock," not on the "one fold"—*i.e.*, more on the relations of the sheep to Himself than on their relation to their immediate teachers and surroundings.†

Unity and Holy Orders

On the day of Pentecost the Holy Spirit spoke not in one language, but in many. Some varieties of organization are traceable in the churches of the apostolic age and for a short while afterwards. The Church, indeed, wisely settled down to acceptance of the three orders by the middle of the second century, and they are a most precious possession to our own Church, coming down to us from the apostles' times. Yet I think we all feel that it would be harsh and unchristian to say that the Word preached and the sacraments administered by those whose orders were not equally traditional with our own were wanting in the grace of Christ. Indeed, it is almost universally acknowledged that the sacrament of baptism, being generally necessary to salvation, may be validly administered by any Christian. Nay, many would go farther and say that a believing Jewish mother might validly baptize her child, though herself unbaptized. The question is not so much, then, as to our charitable opinion about the position of other churches in relation to our Lord, but rather what it is wise and prudent for us to do in regard to our own part of the common heritage. I for one feel very strongly the duty of holding communion with all fellow Christians wherever it is clearly not wrong to do so, but I shrink from a general breaking down of barriers round pulpit and altar, which would naturally be interpreted as implying that we thought the distinctions for which we stand of small account. We need two things first, and we can attain them both at once—first, mutual knowledge and brotherly intercourse between men of different churches, and, secondly, mutual respect. The moral barriers need first to be broken down and all sense of arrogance and prejudice, of unfairness and injustice be removed. For instance, if a man who is a minister, or a member or members, of one church feels or feel called to enter another they should surely not be received without the good will of the church from which they come, or at least not till after consultation with the authorities of that church. This is the principle on which my brother, Bishop Blyth, the Bishop in Jerusalem, has acted for many years in his Eastern diocese, and he has so won the respect of all the churches round him. Let me, in passing, thank those in this country who have helped him to establish the reputation of our Anglican Church in the mother city of the Faith and in the whole Eastern patriarchate. A church which always acted in this brotherly way would surely win confidence in regard to other matters.

My second principle would be to draw closer, bit by bit, to those who are nearest to us. It is for this reason that I feel so must interest in the national Church of Sweden on one side and in the Presbyterian Church of Scotland on the other. Much also may be done to help the Moravians and the Orthodox and Separate churches of the East. I have not time to explain the reason now, which differs, in a measure, in each case; but it will be easily understood by many here, especially by my brethren in the episcopate. Time is not so very pressing in an eternal society like ours, but what we build should be sound and lasting. We can best ally or unite ourselves with those who are most like ourselves, and then go on to assimilate those with whom our combination has brought us into affinity.

These counsels may seem unimaginative and wanting in enthusiasm, yet, believe me, dear brothers, it is not so. I feel very warmly on these matters, but experience has taught me the wisdom of going slowly.

To sum up, then, the thoughts to which, as I trust, our Lord has been leading us: He in His own person is a reformer, but a reformer, first of all, of the Church, and through the Church of human society. The Church is the temple of His body, and we cannot think it His will that the world should be saved, except through that which is His body. Yet the world will pass by the Church in its efforts to reform itself, unless the Church is more worthy of its calling.

The Problems Summarized

Judgment, then, must begin at the house of God, and particularly with the priesthood. It must be purged not merely of vice and ambition, but from measuring Christ's work by worldly standards, and from living too much for immediate results. We must secure times of retreat, of loneliness, of detachment for ourselves. We must take care that our young candidates for orders have their proper retirement with Moses in the heights of Sinai before they come to be builders in the stir and dust of Sion.

Secondly, we fathers must assert ourselves to secure the consecration of family life, that our sons and daughters may grow up under discipline. We must take our wives into counsel, but let the longer-sighted ideals of happiness through fulfilment of duty prevail over the feminine desire for quick returns of pleasure.

Thirdly, we must labor to clear away barriers that separate Christians from one another, but prepare the way for it with caution and gentleness. The Church is not a single building on a small plot of ground, but, like heaven, it has many mansions. All who have had to do with the housing problem know how much mischief may be done by the sudden removal of small and narrow dwellings, which are yet familiar homes, and the substitution for them of a great block of tenements with the most modern sanitary appliances. Our Church life is too domestic, too intimate, too sacred, suddenly to be transformed into a vast international interdenominational club-house. We must, therefore, work at this problem with self-denial and reserve. But we must give our energies definitely and decisively to those parts of it where opportunity seems most to lead us on. With us in England the immediate openings are mostly on the side of Scottish Presbyterians and the national Church of Sweden. You have not only these openings, but a special call to coöperate with the Orthodox Greco-Russian Church in regard to great masses of immigrants. I forbear to speak of these things in detail and of the approaches to the churches of the East and others which are very near my heart.

But do not, dear brethren, leave any of these three problems unattempted. All need the prayers and labors of every one of this great multitude, and surely from such a whole-hearted gathering of Christ's people as this much of true reform must spring.

† The true reading undoubtedly is, "They shall be one flock, one shepherd" (St. John 10:16).

THE BIBLICAL TYPE OF MANHOOD.

THERE is one test to which I can not but submit every creed, every religion, every book. What kind of manhood has it produced? What sort of men did the old Bible grow? What of their aspirations, their service, their sacrifice? They were grand men. Perhaps narrow-minded, perhaps austere, perhaps conservative, but they were honorable, determined, self-sacrificing men. They were men who put themselves to a great deal of trouble for others. They gave away much money. They counted not their lives dear unto them. They liberated slaves, they smashed iniquitous monopolies, they founded missionary societies, they dared fire and sword, pestilence and cruelty. They had not the latest learning on the Pentateuch, Isaiah and the Apocryphal books, but they gripped the Bible with a nerve of steel. They had immense and miracle-working faith. I believe in my heart that they were more self-sacrificing than many who laugh at their ignorance and condemn their narrowness. They believed in the literal inspiration of the Bible, in the immortality of the soul, in eternal punishment, in the atoning death of the Lord Jesus; and they cried after, if finally they might attain, the holiness of God. They were not critics—they were great workers; not grammarians—but generous givers; not pedants—but unsparing in benevolence and sacrifice.

I judge every religion by the men it makes, and so judged, the Bible has no need to be ashamed of its stalwarts and its heroes. Shall I offend scholars and critics, grammarians, and pedants if I frankly say that merely as such they have next to nothing to do with the Bible? That the Bible has little or nothing to say to them in their academical capacity? The Bible seeks and finds the heart, talks to the spirit when in the deepest humility, goes out after the soul in its penitence and mortal hunger. When the reader is least a grammarian he may be nearest the spirit of the book. "Thus saith the high and lofty One that inhabiteth eternity, to this man will I look, to the man that is of a humble and contrite heart, and that trembleth at My word." To "tremble" is better than to parse; in a deep and large sense salvation is not of grammar, else then only grammarians could have a high place in heaven.—From JOSEPH PARKER'S "Last Message on the Bible," in the *Biblical World*.

TO LIVE well in one's place in the world, adorning one's calling, however lowly, doing one's most prosaic work diligently and honestly, and dwelling in love and unselfishness with all men, is to live grandly.—*J. R. Miller.*

GENERAL CONVENTION

ON Wednesday, October 5th, the General Convention met in Cincinnati, Ohio. It last met there in the year 1850, when there were twenty-five Bishops present, while at the opening of the present Convention there were ninety-five, nine being absent on account of sickness. In the House of Deputies in 1850 there were only twenty-six dioceses represented; at the present Convention very nearly one hundred dioceses and missionary districts have their representatives in attendance.

The opening day of the Convention was dark and rainy, it beginning to rain before daybreak and continuing all day.

The Opening Service

In spite of this drawback, however, St. Paul's Cathedral was completely filled at 7:30 A. M., when the Holy Communion was celebrated. The following Bishops took part in the celebration: Celebrant, the Presiding Bishop; epistoler, Bishop Jaggar; gospeller, the Lord Bishop of Salisbury; assistants, the Bishops of Southern Ohio, Massachusetts, New Mexico and Arizona, Cape Palmas, Kearney, and Tokyo.

At 10:30 A. M. Morning Prayer was said in the Music Hall, which has a seating capacity of a little over thirty-six hundred people off of the stage, and every one of these seats was filled and many people were standing before the hour of commencement had arrived.

It was a glorious service. On the stage in front of the immense pipe organ was a vested choir of 500 voices, gotten together from all parts of the state. The processionals were Hymns 311, 493, and 487. It was truly inspiring to hear that great choir and tremendous congregation singing these stirring hymns. As they sang the procession entered the building headed by the crucifer, next came the secretary of the House of Bishops and the secretary of the House of Deputies, the president of the House of Deputies and the Dean of the Cathedral, followed by the Bishops in order of their consecration, beginning with those last consecrated.

The Rt. Rev. John Wordsworth, D.D., LL.D., the Lord Bishop of Salisbury, preached the sermon, which is printed in full on pages 812, 813, and 814 of this issue.

Immediately after Morning Prayer the Convention adjourned for luncheon to reassemble at 3:30 P. M.

HOUSE OF DEPUTIES.

At half-past three o'clock the House of Deputies was called to order by the secretary of the last General Convention, who also called the roll of the clerical and lay deputies.

Re-election of Officers

The Rev. Randolph H. McKim, rector of Epiphany Church, Washington, D. C., was reëlected president of the House. In a short address Dr. McKim thanked the Convention for the honor it had conferred on him, and in the course of his remarks he cited a few statistics to show the growth of the Church since the General Convention last met in Cincinnati. Among other facts he said that while the population of the United States had in that time increased 400 per cent, the number of communicants in the Church in the United States had increased 1,200 per cent.

Speaking of the important part the Church had played in shaping the past history of this country, he said: "With this record we may well claim to be the most American Church on this continent, and to be the American Church."

He urged the members of the Convention to send their party shibboleths to the rear and to be at unity with each other in the great work that lay before them, having before their minds always the two great ideas of the time, Missions and Christian Unity, obeying Christ's command to go preach the Gospel and bringing to pass that unity for which He prayed.

The Rev. Dr. Anstice was reëlected secretary and the assistants of the last Convention were reappointed. Mr. W. W. Skiddey was reëlected treasurer.

The House was thus organized for business and sent a message to the House of Bishops to that effect. After receiving the report of the committee of the last Convention, appointed to suggest a plan to expedite business, and after two memorials had been presented, the House adjourned until Thursday morning.

Coming to the close of the first day, when nothing but routine business was transacted, one naturally asked what this Convention would do. On every side the question was being asked. Although the personnel of the Convention had changed but little from that of three years ago, it was a difficult matter to decide because of the discussions of the past three years and the change of conditions under which this Convention is held from those which prevailed three years ago.

With few exceptions the most prominent of the deputies of the last Convention are in their seats. Among those not present, of course, all will miss most Dr. Huntington, who was for so many years a leader.

THURSDAY, OCTOBER 6TH.

The House of Deputies was called to order at 10 A. M. by the president of the House. The secretary had begun to read the minutes of the previous day's proceedings when the members of the House of Bishops, accompanying the Lord Bishop of Salisbury, were announced. Dr. McKim, in his happy and apt style, welcomed the distinguished visitor and presented him to the House. The Bishop of Salisbury, in responding to the words of welcome, said he was filled with emotion at the hearty and unexpected reception which he had received, which was indicative of the brotherly love that existed between the two branches of the Church.

Preliminary Business

After the Bishops had retired Archdeacon Cody, representing the Church in Canada, was introduced to the House by the president and was heartily received.

The secretary then proceeded with the reading of the minutes, which had been interrupted by the reception of the visitors, and the House took up the business of the day. The rest of the morning session was consumed in the appointing of committees and the receiving and referring to committees of reports, resolutions, petitions, and memorials. Quite a number of petitions for the erection of new dioceses or missionary districts were presented and referred to the committee on the Erection of New Dioceses.

At 2:30, after luncheon, the House reassembled, with Mr. Joseph Packard in the chair. After receiving communications from New York and Connecticut bearing on the subject, the order of the day, the proposed amendment of the Constitution brought over from 1907, providing for the election of Suffragan Bishops, was taken up for consideration. The debate was introduced by the Rev. Dr. J. Lewis Parks of New York. As he mounted the platform all who had ever heard him debate looked forward to a treat in the nature of a strong and striking presentation of the subject in hand, and they were not disappointed. He cleared the way for the discussion by stating very concisely the points to be considered in the deciding of this question. "It does not involve the question of races," he said, "it merely allows the possibility of the expansion of the utility of the episcopacy; it has nothing to do with a section or the people of a section, nothing to do with race or color." He declared it was merely a manner of receiving relief where it could not be provided either by division of the diocese or the election of a Bishop Coadjutor, which often happens when more episcopal oversight is sadly needed. In the course of his speech the speaker said: "The Church suffers, because, despite her detestable name, she has not enough episcopal force."

House Votes for Suffragan Bishops

Several very interesting and in some cases very amusing speeches were made on the subject by speakers on each side. One of the speakers called attention to the sign which he said he had seen on the outside of the Music Hall, where the meetings were being held, which bore the significant inscription "The Prot. Episcopal Church."

After a debate lasting about two hours Dr. Parks made the closing speech, and the vote was taken by dioceses, which resulted in an overwhelming majority in favor of adopting the resolution, the vote being—Clergy, Yea, 48, Divided 9, Nay 8; Laity, Yea 42, Divided 7, Nay 14.

SATURDAY, OCTOBER 8TH.

The House of Deputies was called to order at the usual hour. After the dispatch of the routine business, the committee on the Dispatch of Business reported, recommending Friday October 21st, as the day for the final adjournment and the recommendation was adopted.

The House then adopted the two reports of the committee on Admission of New Dioceses, subject to the concurrence of the House of Bishops, whereby the missionary districts of Olympia and Sacramento became dioceses.

The rules of order were then amended so that on all standing committees appointed by the chair there shall be a representative from each of the eight missionary departments.

Another rule of order was adopted whereby a copy of the Bible must be placed in sight of the House of Deputies throughout the sessions of the General Convention.

At 11 o'clock the order of the day was taken up for consideration and the Rev. Dr. Grosvenor of New York opened the debate on the adoption of the Preamble. Quite a number of speakers were heard, but no arguments were advanced that had not been heard in the discussion of this subject in the Convention of 1907.

The Preamble Defeated

The Rev. C. B. Wilmer speaking for those who took part in the Round Table Conference, recently held in Cincinnati, asked that the present Preamble be rejected, saying that a substitute had been pre-

pared and would be offered at the proper time if this was got out of the way.

The principal arguments advanced against the Preamble were the fact that it contained statements of doctrine which were not needed, as the Prayer Book contained a sufficient statement of doctrine, and the fact that it contained historical statements that were open to controversy. There were those who saw no reason for having any Preamble at all, and there were others who wanted it and cried out against delay. But the vote cast declared very eloquently that the greater part of the House was against it, Voting by dioceses the results were: Clergy—Aye 13, Divided 7, No 45. Laity—Aye 16, Divided 4, No 2.

THE HOUSE OF BISHOPS.

At 3:30 on Wednesday the House of Bishops was convened and organized for business by electing the Bishop of Southern Ohio chairman and reëlecting the Rev. Samuel Hart, D.D., secretary. One of the rules of the House requires that the chairman of the House shall not serve in that capacity for more than two consecutive terms, consequently the Bishop of Massachusetts could not be reëlected. No such restriction is put upon the length of the time of service of the secretary, and Dr. Hart was reëlected for the seventh time.

Organization Perfected

Since the last General Convention nine Bishops have died and ten new Bishops have been consecrated.

On calling the roll it was found that only ten of the Bishops were absent, most of whom were detained by sickness. The Bishop of Kansas City reported later.

Immediately after the organization of the house was completed, the Lord Bishop of Salisbury was introduced to the House of Bishops by the Bishops of Albany and Southern Ohio. Several matters of minor importance were presented to the house and referred to the proper committees.

The only matter of any importance at all was that of the petition which some two years ago had been presented by several hundred of the clergy to the House of Bishops, regarding Canon 19, on which action had been deferred until the General Convention should meet. A committee of seven Bishops was appointed to consider the matter and report the following day. On that committee the chair appointed the Bishops of Albany, Massachusetts, Tennessee, Vermont, Salina, Milwaukee, and the Coadjutor Bishop of Fond du Lac.

Committee Appointed on Canon 19

THURSDAY, OCTOBER 6TH.

The House of Bishops failed to adopt the amendment to the constitution, providing for the election of the Presiding Bishop whose term of office was to be six years. This amendment had been passed by the General Convention of 1907.

Two Amendments Defeated

They also failed to adopt the proposed amendment of 1907 providing "that in editions of the Book of Common Prayer in foreign languages such verbal alterations as may be necessary to adapt the same to local conditions may be made by the authority of the Bishop of the diocese or missionary district in which it is used, subject to the approval of the Presiding Bishop."

At the very close of the session, just as the message from the House of Deputies, conveying notice of the action of that House on the subject, was being carried to the House of Bishops, the votes were being counted by which the House of Bishops, by a very small majority, failed to adopt the amendment to the Constitution providing for the election of Suffragan Bishops.

Suffragan Amendment Fails

SATURDAY, OCTOBER 8TH.

On Friday the House of Bishops met with the House of Deputies in Joint Session as the Missionary Society. On Saturday the House of Bishops, after receiving the message from the House of Deputies informing it of the action taken on the amendment to the Constitution, providing for the election of Suffragan Bishops, reconsidered its own former action on this amendment and decided to take it up for further consideration on Wednesday, the 12th.

To Reconsider Suffragan Amendment

The Committee of seven Bishops appointed to consider and report on the petition of the eleven hundred clergy in regard to Canon 19 reported as follows, and their report was *unanimously adopted by the House of Bishops.*

Report on Canon 19 Memorial

The committee appointed to consider what reply should be made to the Memorial presented to the House of Bishops concerning Canon 19, having considered the matter, respectfully recommend the adoption by the House of the following reply:

In reply to a Memorial signed by over eleven hundred clergymen, addressed to the House of Bishops with regard to the amendment to Canon 19 adopted by the General Convention in 1907, the Bishops would assure the memorialists of their sympathy with the anxiety expressed lest

(*Continued on page* 817.)

JOINT MISSIONARY SESSIONS

Both Houses Hear of the Progress and Needs of Missions at Home and Abroad

RESTRICTIONS REMOVED TO ALLOW VENT FOR ENTHUSIASM

CINCINNATI, October 7th.

AFTER forty-eight hours of continuous rain, all the members of the Convention were glad to see the sun shining brightly on Friday morning.

At 10 o'clock both Houses of the Convention were called to order in their respective places of meeting and each performed only the routine business of the day until 11 o'clock, the hour appointed for the first Joint Session of the House of Bishops and the House of Deputies as the Missionary Society of the Church.

At the appointed hour the Presiding Bishop called the joint session to order, and the meeting was organized by electing the Presiding Bishop chairman and the secretary of the House of Deputies secretary.

The Rt. Rev. WILLIAM C. DOANE, D.D., vice president of the Board of Missions, read the synopsis of the Triennial Report of the Board of Missions. It showed that since the last General Convention 152 new missionaries have been added to the staff in foreign lands and in the outlying dependencies. In the home field, whereas in the triennial report of 1907 the total staff was given as 1,179, this year it is able to report the total in the domestic field as 1,386.

Bishop Doane Reads Report

A review of the financial condition of the Board was read, and a statement of charges in its personnel, from death and other causes.

Mr. JOHN W. WOOD, corresponding secretary of the Board of Missions, spoke to the meeting on "A Review of the Progress of the Church's Mission at Home and Abroad." In the financial work of the Board for the past three years he found a real inspiration but he called attention to the fact that the average per capita contribution made by the communicants of the Church was only 90 cents a year. He told of the work that was being done by Churchmen and women in foreign fields, how they were giving of their substance for the spread of the kingdom. He called the attention of the Church to one of the greatest opportunities that was being lost in the college and other educational centers where there ought to be Church houses of some kind where the students could learn something about the Church under the guidance of strong leaders.

Review of Progress Made

He told how the Church needed above all things men who would go forth and other men who, at home would help to support those who had gone to the front. "You who have sons, will you not point them towards the ministry for the the work of their God and their country?" "What better investment," he asked, "can the Church make than to plant in every needed district a Missionary Bishop as a center around which men and work can cluster and grow?" Mr. Wood's words were full of encouragement because they told clearly of the great use the Board was making of the opportunities that lay before it, and of the means confided to its care. And showed many opportunities still lying ahead.

At 12 o'clock the chair called the meeting to prayer for missions. Immediately after the noon prayer for missions, Mr. GEORGE GORDON KING, treasurer of the Board of Missions, in his report (which is printed in full elsewhere in this issue), stated "Some facts about the missionary offerings of the Church during the past threee years."

The joint session of the two houses having adopted the rules of order of the House of Deputies as its rules of order, the members of the session were not allowed to applaud. But the desire to do so was so apparent and so difficult to be restrained when the good news of the work being done was reported that the Bishop of Indianapolis made a motion that this rule of order be suspended and the meeting be allowed to give vent to its feeling and enthusiasm, as the place of meeting was not a church. The motion was carried amid loud applause, and from then on every good report made and every word of encouragement given received its well deserved applause as the men and women present caught the spirit.

Rules and Resolutions

Resolutions of sympathy for Bishop Scarborough and the Rev. Joshua Kimber, who were prevented from attending the Convention by sickness, were adopted by the meeting. With words full of emotion the venerable Presiding Bishop said "I have, as Bishop, attended fifteen General Conventions and my dear brother has been with me in thirteen and now I miss him sadly. All in favor of the resolution of love and sympathy will say 'Aye.'" As the vote was taken he added "I had almost said 'will please rise.'" And as he spoke, the whole house rose to its feet. It was but one of those incidents that occur during the meetings of General Convention that tell of the love that comes from fellowship in Christ.

One of the most eloquent appeals was made in silence, when the Rev. AUSTIN W. MANN, missionary to the deaf mutes, was assisted to the platform and took his seat waiting for the Rev. T. I. Reese to read his report. The mere presence of Mr. Mann told only too

The Work for Deaf Mutes

clearly the difficulties that surrounded his work and of the great opportunity for carrying light and happiness that the Church would lose if she failed to carry the light of the Gospel to those who because of their infirmity, were cut off from intercourse with their brethren.

Begun in New York sixty years ago, the Church mission to deaf mutes now covers a large area. Twelve priests, each covering a large district, are hard at work. The Church has work for fifty. Each diocese should have its own missionary and more services yearly for the deaf than one can give who has ten dioceses to travel over. They are accomplished in the use of sign language, which is the only means of preaching the Gospel to the eye. No deaf person can ever be trained to read a service and sermon from rapidly moving lips.

At 2:30 o'clock the joint session reassembled and Bishop Tuttle in his characteristic way asked, "Are there any questions urging to be asked? Is there any information throbbing to be given? If not, we shall proceed to the discussion of the general subject, 'How Can the Church Better Discharge Her Duty to the American People?'"

Needs of the Central West

The Bishop of North Dakota spoke on the division of the subject, "In the Agricultural States of the Central West." He showed that there were great differences between the conditions that obtain in cities and those in small villages and farming sections and that these different conditions demand different manner of treatment. The conditions in the West differ radically from those in the East and have different needs.

All need money, all need men, all need the Gospel preached to them, but there are particular needs of particular localities. What they need in the agricultural states of the Central West is not merely to establish a new denomination; there are enough of these now. It is not merely to establish institutional churches with lots of machinery. The winds of the prairies keep that section in a sanitary condition and the children of that section have more room to play in than they can possibly know what to do with. There are many things that they do not need. "The only justification we have for going there is that we honestly believe that we have something to give that no one else can give." And that one thing which the Church stands for and can give is contained in the Book of Common Prayer. It stands distinctively for worship. The supreme object of the Church is to worship God. "That is what we have to give; and we have it in our 'Incomparable Liturgy.' Doubtless men might have made a better book, but doubtless they never did."

As to how to do the needed work in the Central West the Bishop said there should be at every school and college a Church house or hall of some kind where books about the Church could be had, and where the historical facts of the Church would be freely discussed. The ideas gathered there by the students would be carried home and bear abundant fruit. The very greatest need of all is men, especially men free from all ties who can go about from place to place preaching wherever opportunity is offered and on all occasions, in other words, itinerant preachers. "We have the women doing this now," the Bishop said, "but we must also have men."

"In the Southern Mountains"

Speaking on how the Church can better discharge her duty "In the Southern Mountains," the Bishop of Asheville made a strong plea for the work that is being done and can be done among the mountaineers of the Southern Appalachians. He said there was great danger of the Church in her enthusiasm for the things very near at hand or in the romance of the far distant field, forgetting that which lay between. Speaking of the rural districts as a whole, the Bishop showed how they were the places where the greatest real good could be done for the good of the country. It is in these rural districts that boys and girls can be found in the most receptive condition. If among them the seeds of truth are sowed, then no matter where they go the harvest reaped will be one of truth. Again, he said it was far cheaper to prevent the pollution of the human stream at its country fountain head than to filter it in the city stagnant pool.

He was not pleading for the Southern mountaineers because they were a danger or menace to the public, nor because they were in a desperate or despairing condition, but because they were a hopeful people, full of fine qualities and undeveloped possibilities. He declared and proved from history that these mountaineers were among the most patriotic of all American citizens. "It is a matter of record," he said, "that these people have always responded to the call of the nation and of the flag. In 1776, 1812, 1860, and 1898 they were among the stoutest and bravest of the nation's soldiers. And yet there are thousands of these who never have an opportunity to hear the Word of God preached or to receive the Sacraments of the Church. The Church has before her a great opportunity to go in and educate these thousands and give them the light of the Gospel."

Plea for the Southwest

The Bishop of Oklahoma told of the Church's duty "In the growing communities of the Southwest." Like the people of the Central West, these of the Southwest are not at all destitute of opportunities to worship. They are not in need of more denominations but they need more work done among them, they need to be gathered in by those who are now there. The reason above all others why we should go to them at all is "because we have a more excellent way." Theirs is good, but ours is more excellent. What we need to do is to take this way to them more than we have been doing and to furnish more men for this work.

Our Duty on Pacific Coast

The Bishop of California spoke of the Church's duty to the American people as shown "On the Pacific Coast." He said that coming up to the General Convention was something like coming up to say the Cathechism. "The easiest as well as the hardest question to answer is, What is thy name? It remains yet to be seen whether it is N. or M., National or Modern?" He said the Church's duty to the people of the Pacific coast was not different from her duty to the American people wherever they were found. This he said was preëminently an age of publicity. And what the Church needs to do above all things is to turn the light of Jesus Christ upon all this work of investigation and probing, and by so doing rob it of the element of selfishness that is destroying all the good that might be done. He quoted a San Francisco detective as saying in reply to the query as to why he went to church, "I have to go to church to sterilize myself of the germs of sin and crime that I get on me when I am dealing with them every day." This is the Church's great work and opportunity.

THE HOUSE OF BISHOPS.

(*Continued from page* 816.)

the clause in question should be misinterpreted as making light of the importance either of sound teaching in our congregations in accordance with the Church's received doctrine, or of a commission to teach in the Church's name.

The clause which restricts to the Bishop the right to give permission to those who are not ministers of this Church to make addresses in any of our churches on special occasions, was not intended to alter, and cannot be fairly interpreted as in the least degree modifying, the position of the Church as expressed in the Prayer Book and Ordinal, which restricts the ministry of the Word and Sacraments in our congregations to men who have received episcopal ordination.

The Bishops are disposed to regard this declaration as almost unnecessary except as a matter of courtesy and respect to the number and character of the memorialists; since the Canon, at first popularly misnamed and misunderstood as an "Open Pulpit Canon," and perhaps in a few instances misused, is now generally recognized as containing nothing to disturb the order or disquiet the peace of the Church.

(Signed) WM. CROSWELL DOANE, Chairman,
THOMAS F. GAILOR,
WILLIAM LAWRENCE,
ARTHUR C. A. HALL,
REGINALD H. WELLER,
SHELDON M. GRISWOLD,
WM. WALTER WEBB.

Attest: ARTHUR C. A. HALL, Secretary.

HOW CHESTERTON BECAME A CHRISTIAN.

All I had hitherto heard of Christian theology had alienated me from it. I was a pagan at the age of twelve, and a complete agnostic by the age of sixteen; and I cannot understand anyone passing the age of seventeen without having asked himself so simple a question. I did, indeed, retain a cloudy reverence for a cosmic deity, and a great historical interest in the Founder of Christianity. But I certainly regarded Him as a man; though perhaps I thought that, even in that point, He had an advantage over some of His modern critics. I read all the scientific and skeptical literature of my time—all of it, at least, that I could find written in English and lying about; and I read nothing else—I mean I read nothing else on any other note of philosophy. The penny dreadfuls which I also read were indeed in a healthy and heroic tradition of Christianity; but I did not know this at the time. I never read a line of Christian apologetics. I read as little as I can of them now. It was Huxley and Herbert Spencer and Bradlaugh who brought me back to orthodox theology. They sowed in my mind my first wild doubts of doubt. Our grandmothers were quite right when they said that Tom Paine and the freethinkers unsettled the mind. They do. They unsettled mine horribly. The rationalist made the question whether reason was of any use whatever; and when I had finished Herbert Spencer I had got as far as doubting (for the first time) whether evolution had occurred at all. As I laid down the last of Colonel Ingersoll's atheistic lectures the dreadful thought broke across my mind, "Almost thou persuadest me to be a Christian." I was in a desperate way.—*Gilbert K. Chesterton.*

Meanwhile our part is clear—to look to the Light steadily, to receive the Light heedfully, to spread the Light untiringly. The Light cannot mislead us, and cannot fail us: it is the Light of Life.—*Bishop Westcott.*

THE PRE-CONVENTION CONFERENCE.

THE conference held on the two days preceding the General Convention was characterized by a spirit of harmony and an intense desire to coördinate the views of the parties represented. That such coördination is possible was proven by the successful drafting of a series of propositions which were unanimously accepted by those present as a basis for harmonious action, while yet every deputy retained entire freedom of action. It was represented that to adopt the name American Catholic would result disastrously to the welfare of the Church in certain sections of the country, and those who had asked for that name accepted another solution of the problem, in the hope that this long-standing question might at last be settled to the reasonable satisfaction of all those who cared to bring Churchmen into harmonious action.

The following legislation was recommended, and was referred to Mr. George Wharton Pepper for introduction into the House of Deputies at his discretion:

Title Page to the Prayer Book

Resolved, the House of Bishops concurring, That the following change be made in the Book of Common Prayer, and that the proposed alteration be made known to the several dioceses, in order that the same may be adopted in the next General Convention, in accordance with Article X. of the Constitution.

Amend the title page so that it shall read as follows:

The Book of Common Prayer
and Administration of the Sacraments
and other Rites and Ceremonies of
THE HOLY CATHOLIC CHURCH.
According to the use of that portion thereof known as
The Episcopal Church
In the United States of America.
Together with
The Psalter or Psalms of David.

Joint Resolutions

Whereas, initial action has been taken by the General Convention of 1910, looking to the designation of this Church as the Episcopal Church in the United States of America and to the recognition on the title page of the Book of Common Prayer of the fact that this Church is a portion of the holy Catholic Church; therefore in explanation thereof, and also for the purpose of setting forth more clearly the historic and eirenic position of this Church, be it

Resolved, the House of Bishops concurring, That by such action there is intended or implied no changed relationship toward any other portion of the one holy Catholic and Apostolic Church, or toward principles established by or through the Reformation of the Church of England as those principles are enshrined in the Book of Common Prayer; but rather to set forth the actual continuity of this Church, through the ancient Church of England, from the historic Church founded by Christ Himself, which, from the second century, *Anno Domini*, has commonly been known as the Holy Catholic Church, in which Church we are accustomed to express our belief in the Apostles' and the Nicene Creed.

Furthermore it is our intention to assert thereby the comprehensive character of this Church which, while unfailingly teaching the Catholic Faith, also conserves individual liberty of thought in all things not expressly determined by the authority of the whole Catholic Church.

As essential elements in that comprehensive character, we receive the Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as being the rule and ultimate standard of faith; holding the Apostles' Creed as the Baptismal Symbol and the Nicene Creed as the sufficient summary of the Christian Faith; maintaining the threefold ministry of Bishops, priests, and deacons, as from the Apostles' time it has been continued; reverently conserving the sacraments ordained by Christ Himself; and accounting to be members of Christ's Church all who have been duly baptized with water into the Name of the Father, and of the Son, and of the Holy Ghost.

Resolved, the House of Bishops concurring, That a joint commission of five Bishops, five presbyters, and five laymen be appointed to report to the next General Convention some form for the permanent embodiment in the organic law of this Church of the matter contained in these foregoing joint resolutions; and also to recommend what further legislation is necessary or desirable in order to bring the official standards of this Church into harmony with the action therein set forth.

A valuable feature of the conference was the intimate acquaintance that developed between men who have been commonly opposed to each other in the Church, and the mutual discovery that where there is a desire for coördination it can be accomplished. Whether the direct results of the conference are accepted or not, there is bound to be a stronger sense of unity between parties as a result of this conference.

In addition to the deputies mentioned last week as participating, the Rev. Dr. Grosvenor of New York and Rev. Professor Nash of Cambridge were present on the second afternoon.

NEWS AND NOTES OF GENERAL CONVENTION.

IT'S a fine set of men. "Conferences" are in session rather plentifully for the sake of promoting or of retarding legislation, and there are some decided stand-patters whose motto may be summarized in the war cry, "Hurrah for Andrew Jackson!" One respects them, and some of them have been honored deputies for many years. But—where would the Reformation have been if sixteenth century Churchmen had all been stand-patters? How would the world ever have progressed beyond the era of the cave man?

AND THERE has been a mild touch of insurgency also, faintly resembling certain memorable days in the last session of the House of Representatives. A Minnesota deputy threw a bombshell into the house by moving that in all committees hereafter to be appointed, membership should be divided among the eight missionary departments. He pointed out how remarkably local to the East were the committee appointments in general; and in reply to a suggestion that experts were appointed from whatever localities, he showed that the only subject on which western deputies were deemed to be experts was that of memorials of deceased members, in which alone is there a preponderance of western members. The resolution passed by a large majority; and quantities of eastern deputies voted with the majority.

But here your correspondent would inject a defense of the chair. Deputies from the great eastern dioceses appear to average longer terms of service than do most of those from the West. Consequently they both become better acquainted and more expert in legislation than do their colleagues from the West. This undoubtedly has led to the condition, which the House, by its vote, has refused to sanction any longer. The resolution was necessary; but it should not be construed as one of want of confidence in the distinguished chairman. It should be remembered, also, that the chairman has simply followed earlier precedents derived from the days when the educated intelligence of the Church was less generally diffused than it is now.

THE HUMOROUS side of debate relieves it from heaviness. Bishop Nichols, treating of his subject in the first joint missionary session, began by saying: "It would help us if we knew the name of our Church. We begin to catechise the Church by asking, 'What is your name?' and we don't know whether the answer is *N* or *M*—National or Modern!"

AND WHEN Bishop Tuttle, moved by a spirit of chivalry, announced to the ladies in the gallery at the joint session, "The ladies may occupy any of the *unoccupied* seats on the floor," he was greeted with bursts of laughter. So was he also when he made the announcement: "This hall will be occupied this afternoon by the Woman's Auxiliary. If members have any papers here that they wish to retain, they had better put them under the seats!"

CINCINNATI is open-hearted in its hospitality. Bishop Vincent entertained the Bishops and their ladies on Thursday night; and on Saturday night Mr. and Mrs. William Cooper Proctor entertained for the members of General Convention and the Woman's Auxiliary at the magnificent Cincinnati Art Museum. It was a brilliant gathering and a splendid act of hospitality.

THERE HAS been a spirit of reverence at all the services such as, I believe, has been unequalled at General Convention heretofore. The members of both Houses quietly made their corporate Communion on the opening day at an early celebration at St. Paul's Cathedral, the Presiding Bishop celebrating and a number of Missionary Bishops, including Cape Palmas, assisting. It was remarked by some that this was the first use of wafer bread at an opening service of General Convention—whether truly or not I am uncertain.

The opening function at the Music Hall, to which the general public was admitted, as it was not to the early service, was somewhat spectacular. The long procession of Bishops made its way through the center aisle to the stage, where all were accommodated, with a vested choir numbering many hundreds, perhaps thousands of voices. An improvised sanctuary was arranged in the front of the stage. The service was entirely defensible on the score of urgent necessity, since none of our churches in Cincinnati is nearly large enough to accommodate the crowd, even excluding sight seers and local Church-

men, who ought not to be excluded. But it is hardly a good precedent to be followed where this necessity does not exist. Morning Prayer is not a suitable official opening, nor does specularism adequately take the place of Catholic ceremonial. But this involves no criticism upon the present local arrangement, which seems the best that could have been suggested, the details of which were admirably carried out. And it was a decided gain to provide for an early corporate Communion at the outset. There are daily Communions in a number of churches.

This gives an opportunity to say how well have all the local arrangements been made. Few realize how extensive a matter it is to entertain General Convention. The Music Hall is a glorious success. The House of Deputies is accommodated in the central hall, where two galleries give ample room for the visitors. Obviously there must always be dioceses occupying back rows, but good positions are as well distributed as they can be. It must be admitted that not all the speakers can be heard with equal facility, but—

The House of Bishops is commodiously provided for in the right wing and the Woman's Auxiliary in the left. In the latter there are delightful, home-like corners and a splendid air of hospitality, especially when afternoon tea is served at the close of the Bishops' and deputies' sessions. Rumor says that more fiery debates are held in the hall of the Woman's Auxiliary than in the House of Deputies; but one mustn't believe all he hears.

In the spacious lobbies there are various booths where ecclesiastical and near-ecclesiastical supplies are provided. The Living Church is in happy union with the *Southern Churchman* and the *American Catholic* at one desk, and a sample supply of some of the later and more prominent books of The Young Churchman Company is shown, though the books themselves were rather late in arriving. The *Churchman* has a desk by itself on the opposite side of the lobby, with two or three good looking men in charge, while Mr. Silas McBee's beaming countenance is in evidence generally. The American Bible Society and the Cincinnati daily papers also have stands.

"Who's Who in General Convention" is eagerly purchased, and most of the deputies already have it. Now don't those who didn't fill out their application blanks with the desired information, and consequently are recorded by name only, wish they had been good! And you easily see ten copies of The Living Church in the hands or sticking from the pockets of deputies, to one of any other Church paper.

Of course the "fireworks" of the convention are supposed to be in reserve for the measures asked for by the eirenic preconvention conference, which involve the Name and a set of Joint Resolutions. These were introduced by Mr. George Wharton Pepper on Monday morning with a brief but clear statement of their purport, and were appropriately referred. It is thought likely that they will emerge from the committee stage in time to be made the special order for next Monday and perhaps be voted on on the day following.

How were they received? Well, mankind does not take immediately to eirenic measures. Catholic Churchmen who, rightly or wrongly, believe themselves to be in the majority in this convention—there has been no test vote to discover—did not take kindly to the suggestion that they recede from "American Catholic." In about two days there was a marked change among them. The grave inexpediency of forcing an extremely distasteful name upon a strong and vigorous minority, and the extreme improbability that that minority would wholly disappear within a whole generation to come, had its effect upon them. They realize that if they have the power to enact legislation they also have responsibility for the effect of what they enact, and, on the whole, they are showing a level-headed statesmanship that does them credit. Of course no one can forecast how each individual will vote, and not the slightest attempt is being made to commit them to measures or to vote them as a party.

I am not sure that the other side has taken to the measures as kindly. There is reported to be a group of irreconcilables, most of them of advanced age, who are simply unwilling to believe that the Church has advanced beyond them and that Catholic Churchmen are sincere in wishing to come to an amicable settlement of long-standing differences. They have "nothing to arbitrate." But beyond these there are some splendid men on the Protestant side, particularly such men as have absorbed Dr. Huntington's ideals, who are honestly seizing the opportunity to try to bring the schools of thought together. It is being tried on a more thorough scale than ever has been tried before. Men of this sort, together with men of equally eirenic desires on the Catholic side, are honestly trying to prevent a party vote being taken, and to get party differences settled amicably. I suspect a good many on the Catholic side secretly hope that the Protestant party will reject their overtures, for that will mean the failure of attempts to come together and a general demand, which very likely can be enforced, for the American Catholic name next time. And if Protsetants object, it will be retorted that they brought it upon themselves by their bourbonism. But some of us are earnestly hoping for united action and a spontaneous forward movement in which each wing of the Church shall have its part, that will be far better than any partisan triumph for the most admirable measures. Whether the party of peace or the party of war is stronger, only the vote can show.

And so one could ramble on indefinitely. Things are happening all the time. Men are getting better acquainted with their opposites than they used to be. At the end of the first week the aspect looks encouraging. I hope it will stay so.

L. C.

SUNDAY APPOINTMENTS IN CINCINNATI.

SUNDAY, OCTOBER 16—PREACHERS AND SPEAKERS.

Evening services are suspended in all the churches by reason of the great Laymen's Mass Meeting at 8 o'clock in Music Hall. Speakers,

ST. PAUL'S CATHEDRAL, Seventh and Plum Streets. 11, Bishop Jaggar.
ADVENT, Kemper Lane. 11, the Bishop of Utah. 4:30, the Bishop of Eastern Oregon.
CALVARY, Clifton. 11, the Bishop of Southern Brazil.
CHRIST, Fourth Street bet. Sycamore and Broadway. 11, the Bishop of Massachusetts.
EMMANUEL, 2349 Eastern Avenue. 11, the Bishop of Montana.
EPIPHANY. 11, the Bishop of Washington. 4:30, Rev. C. E. Grammer, D.D.
GRACE, Reading Road and Gholson Avenue, Avondale. 11, the Bishop of Delaware.
NATIVITY, Hawthorne and Phillips Avenue. 11, the Bishop of New Mexico and Arizona.
OUR SAVIOUR, Hollister Street, Mt. Auburn. 11, the Bishop of Bethlehem. 4:30, the Bishop of East Carolina.
ST. ANDREW'S (colored), Eighth and Mound Streets. 11* *
ST. LUKE'S, Findlay and Baymiller Streets. 10:30 the Bishop Coadjutor of Fond du Lac.
ST. PHILIP'S. Northside. 4, the Bishop of Hankow.

Outside the City.

CARTHAGE, St. Peter's. 7:30, the Bishop of South Dakota.
COLLEGE HILL, Grace. 11, the Bishop Coadjutor of Maryland. 7:30, the Bishop of Cuba.
FERNBANK, Resurrection. 11, the Bishop of Michigan.
GLENDALE, Christ. 11, the Bishop of Hankow.
HARTWELL, Holy Trinity. 11, the Bishop of Duluth.
HYDE PARK, Redeemer. 11, the Bishop of Kyoto.
MADISONVILLE, Holy Trinity. 4, the Bishop of Southern Brazil.
NORWOOD, Good Shepherd. 11, the Bishop of Florida.
OAKLEY, St. Mark's. 11, Mr. John W. Wood.
WINTON PLACE, St. Stephen's. 4, the Bishop of North Dakota.
WYOMING, Ascension. 11, the Bishop of Pittsburgh.
COVINGTON, KY., St. John's. 11, the Bishop Coadjutor of Southern Virginia.
COVINGTON, KY., Trinity. 11, the Bishop of New York. 7:30, the Bishop of Tennessee.
NEWPORT, KY., St. Paul's. 11, the Bishop of Eastern Oregon. 7:30, the Bishop of Bethlehem.

Overconfidence is one of the greatest dangers that confronts us in the struggles of life. In the ancient Grecian stadium stood three pillars, one at the starting point of the race, one midway, and one at the goal. On the first was carved the inscription: "Show thyself a man." On the middle pillar were cut the words: Stop here." The most important pillar was the midway pillar. The head runner very often became overconfident. A glance at the inscription on the middle pillar would show the racer or the contestant that the race did not depend upon fortune. Life's great race, the goal for which we are striving, is not to be reached through chance.—*Selected.*

We smile at evil, we dally with it, we do not confess in act that we hate it with a perfect hatred. And the temptation to this false indifferentism is the more perilous because it comes to us in the guise of humility and self distrust.—*Bishop Westcott.*

Sessions of the Woman's Auxiliary

Gifts for the Year Show a Substantial Gain Over the Previous Year

INFORMAL CONFERENCE HELD ON FRIDAY MORNING

CINCINNATI, October 5th.

THE rain falling in heavy showers and playing an interminable tattoo on the roof of the Music Hall did not prevent the women of the Church from responding in goodly numbers to the roll-call of diocesan officers at the opening session of the Triennial meeting of the Woman's Auxiliary on Wednesday afternoon, October 5th at 3 P. M. Inside Music Hall, most ample and convenient quarters had been arranged for the use of the visiting women. The women found a large, pleasant hall arranged for their conferences. One by one the faces of true and trusted Auxiliary officers smiled up at the general secretary, Miss Julia C. Emery, as she took her place with Miss Lindley on the rostrum. Six Junior girls in white, ranged themselves in front ready to respond as pages.

Opening of the Conference

Calling the meeting to order, Miss Emery announced that according to resolutions passed by the Auxiliary, the conference was to be composed of diocesan officers only. She called on the pages to pass the registration cards so that during the roll-call they might be arranged in alphabetical order. It has long been the custom that the triennial meetings shall be presided over by the president of the diocesan branch of the diocese in which the triennial meeting is held, but owing to the extreme illness of Mrs. L. W. Irwin, president of the Southern Ohio branch, Miss Emery announced that the diocesan chapter of Southern Ohio had nominated Mrs. Frederick Stevens of Michigan to preside. The nomination was seconded, and Mrs. Stevens being elected, took the chair. She expressed her appreciation of the honor conferred upon Michigan and welcomed the workers present by saying, "We are all actuated by the same spirit in our work. We have divers gifts but the same spirit. Each one has a share in the work and each must say, 'I am but one, but I *am* one. What I can do, I ought to do. What I ought to do, I will do, by the help of God.'" Mrs. Mortimer Matthews, chairman of the committee on Hospitality, offered in its highest sense the hospitality of Cincinnati to the Auxiliary, and suggested that she came before the assembly with mixed feelings—pleasure in extending her welcome and regret for the absence of Mrs. Irwin.

Mrs. Stevens, before proceeding to business, gave a little history of the gavel to be used. It had been made by an old man from a piece of the altar rail of old St. Paul's Church, built in 1828 in Detroit, Mich. The gavel was first used when Miss Emery organized the Michigan branch.

To assist in the roll-call, Miss Lindley of New York, Miss Spalding of Utah, and Miss Hutchins were asked to record numbers. Later in the course of the meetings Miss Knight of Milwaukee reported that 76 dioceses and districts were represented by 141 officers of the Woman's Auxiliary and 32 Junior officers, making a total response to the roll-call of 173. A little ripple of amused surprise occurred when Athens, Greece, was called, but Miss Emery explained that a little Scotch lady who had received as a legacy from our first foreign missionaries to Greece, the school which they had started, always sends her offering to the triennial conference. After the roll-call Miss Knight of Milwaukee and Miss Brady of West Virginia were asked to look over the registration cards, and Miss Rand of Southern Florida and Miss Stony of California were called upon to act as secretaries. Mrs. Stevens introduced Miss Emery and said that Cincinnati had anticipated her coming, for almost the first thing seen upon entering the city was "Emery" in large, fiery letters.

Miss Emery called attention to a few matters which were to be presented in the annual report to the Board of Missions. During the last year of the Auxiliary records, the women of 65 dioceses and 29 missionary districts were at work. The amount of gifts given, including everything, was $520,767, a gain of about $3,000 over the previous year. "In listening to our totals," she said, "the question arises, 'Shall we report, or not, only those items for which the Board of Missions is responsible, or shall everything be reported?'" She suggested that the question be put in form of a motion, and then recalled that during her absence abroad the work had gone on effectively under the former leaders and with the aid of an additional officer, Miss Grace Lindley, who was then formally presented to the conference and given a hearty welcome through the medium of a rising salutation.

Committees Appointed

The next business was the formation of important committees. Miss Peabody of South Dakota asked that a committee on Representation be appointed to be composed of one member from each missionary department and one appointed by the chair. The following were appointed on that committee: Mrs. Adams of Pittsburgh, Mrs. Clapp of Connecticut, Miss Tomes of New York, Mrs. Bacon of Asheville, Mrs. Knapp of Ohio, Mrs. Mann of North Dakota, Deaconess Phelps of Hankow, and Mrs. Dwyer of Oklahoma.

The committee on the United Triennial Offering of 1913 was appointed and the women named were Mrs. Soule of Massachusetts, chairman; Mrs. Carpender of New Jersey, Miss Carryl of Pennsylvania, Mrs. Bratton of Mississippi, Miss Johnston of Southern Ohio, Miss Loring of Iowa, Miss Triplett of Missouri, and Mrs. Nichols of California.

It was moved by Miss Tomes of New York, and carried, that the general secretary's suggestion that the annual report should include only such things for which the Board of Missions were responsible be referred to a committee which should also consider any other miscellaneous resolutions that might be offered. Mrs. Hector Baxter of Minnesota was made chairman of this committee, which was further composed of Miss Sturgis of Massachusetts, Mrs. Stollenwerk of Alabama, Mrs. Funsten of Idaho, Mrs. W. D. Street of Chicago, Mrs. Gardner of Maryland, Mrs. P. N. Nicholas of Western New York, Mrs. Ramage of Dallas, and Mrs. Arnold of New York.

The matter of reserving seats for those selected to present the United Offering was brought up by Mrs. Mann of North Dakota and explained by Miss Emery.

Resolutions; Other Business

A long series of resolutions was offered, bearing upon the disposition of the United Triennial Offering of 1913. These resolutions varied slightly from the 1910 resolution, the chief point of difference being the insertion of the word "testing," the fixing of the amount for the building gifts and the suggestion that the building be a memorial for Mr. George C. Thomas, the former beloved treasurer, also that the buildings be homes for women workers. All these resolutions were referred to the committee on the United Triennial Offering.

The matter of representation, which was raised in Boston and considered in Richmond, was next brought up, and many dioceses and districts had prepared a printed set of resolutions. The majority of resolutions favored a small number of representatives to be chosen from both diocesan officers and active workers of the Auxiliary and provided for alternates and substitutes. These were all referred to the committee on resolutions.

A resolution offered by the diocese of Bethlehem expressed the deep regret of the diocesan officers for the absence and illness of Mrs. Irwin. This was expressed by a rising vote.

Miss Lindley extended an invitation for all to attend the daily mission study classes to be held at the Cathedral house, under the direction of the following leaders:

Miss Grace Lindley, "Acts of the Apostles."
Miss Anne Hubbard, "Uganda's White Man of Work."
Miss Sturgis, "The Upward Path."
Miss Alice Lindley, "Winners of the World."
Miss Delafield, "Why and How of Foreign Missions."
Miss Hutchins, "Servants of the King."

The classes were arranged to meet the needs of those teaching classes of different ages.

On motion, the meeting adjourned until 10:30 the next morning.

THURSDAY, OCTOBER 6TH.

Promptly at 10:30 on Thursday morning Mrs. Stevens opened the meeting of the conference with prayers and then urged the women to enter upon the considerations of the day's work with breadth of thought and with consideration for the wishes and desires of others. Before proceeding to business she exhibited a bead satchel which had been made by an Indian woman in South Dakota and presented to the Auxiliary for sale, the proceeds to go towards the little Church paper printed in the Sioux language and known as *Anpao Kin* (The Daybreak).

The subject of forming organizations among the women of each missionary department for the furtherance of Auxiliary work was talked over, resolutions were offered, and the matter was referred to the committee on Miscellaneous Resolutions.

Mrs. Soule, chairman of the United Offering committee, reported that the committee had prepared a substitute resolution incorporating the best of each of the resolutions. The resolution was then read and considered clause by clause, with the following result:

Resolved, That the United Triennial Offering of 1913 be given to the Board of Missions for women's work in the mission fields, including the training, testing, sending, and support of women workers, also the care and support of such workers when sick or disabled, but that a sum of $20,000 be devoted to a building for the use of women workers in the mission field, to be approved by the Board of Missions on the recommendation of the general secretary and the secretary of the Woman's Auxiliary. Also that to our united gifts we add our united prayers that God would put it into the hearts of faithful

women to offer themselves, or if they cannot go themselves, that they give of their means accordingly as God has blessed them."

The whole resolution was adopted. Miss Stuart of Virginia and Miss Cole of Philadelphia spoke of emphasizing the clause in the resolution of 1910 which suggested the testing of women workers before going out into the field.

A committee reported that seats would be reserved for those presenting the United Offering at the Saturday morning meeting.

The meeting adjourned until 3 P. M.

AFTERNOON SESSION.

On Thursday afternoon at 3 P. M. the conference again took up its work. Reports were made by the committee on Representation.

Change in Representation

It was decided that hereafter the triennial meeting of the Woman's Auxiliary shall be composed of both diocesan officers and active members, that these delegates were to be appointed by their Bishop, or elected by each diocesan or missionary branch; that each diocese and missionary district be entitled to five delegates; that each district and diocese shall have the privilege of alternates or substitutes and notice shall be given three weeks before to the general secretary of the certified list of delegates. If any are unable to attend the Bishop may adjust the matter in case of emergency.

A resolution was offered which provided that the building gift of 1910 be used for a building to be considered a memorial to Mr. George C. Thomas. The resolution was adopted.

A rising vote of thanks was accorded Mrs. Stevens for her gracious and most efficient service in guiding and presiding over the daily meetings. In the same way thanks were extended to the women of Cincinnati. Resolutions of thanks were accorded the committees who so ably planned the hospitable entertainment and also to the ladies who assisted at the roll-call, those who acted as secretaries, the committees on arrangement, the Juniors who acted as pages, and no one was forgotten. Greetings were sent to the Girls' Friendly Society, about to hold its annual meeting.

A most tender, loving message of sympathy was sent to Mrs. George C. Thomas in remembrance of him who was ever an inspiration to the Woman's Auxiliary.

Last of all a vote of thanks was given to Miss Emery for her wise and capable direction of the many difficult questions which arose during the course of the meetings.

FRIDAY, OCTOBER 7TH.

On Friday at 10:30 Miss Sallie Stuart presided over the first informal conference and presented first Mr. John W. Wood, of the Church Missions House, who told of his special work very briefly. Miss Stuart called to mind the "Burleson boys," and thought the Auxiliary would like to know one of the "Burleson boys" personally, so she presented the Rev. Hugh L. Burleson. Mr. Burleson asked the women if ever they had had the cook and the butler and the maid leave at one and the same time. If they had, they knew the conditions at the Missions House when the Woman's Auxiliary secretary went abroad, the educational secretary went West, and the general secretary became a Bishop. So each member of the board undertook a certain share of the work. His particular share of the "house-work" was the *Spirit of Missions*.

An Informal Conference

"Where our treasure is, there will our hearts be also," was Miss Stuart's way of introducing Mr. George Gordon King, the treasurer, who was to announce the amount of the United Offering on Saturday. Mr. King said that he wished the whole Church could know of the perfect system of book-keeping, checking and so forth, carried on in the Church Missions House, a system started by Mr. Roberts. His own personal work had been a great joy. Mr. Roberts was introduced as the one who "straightens out difficulties." He has served for thirty-four years and has seen the Woman's Auxiliary grow from the day of small things to this day of greater ones.

DIOCESAN OFFICERS OF THE WOMAN'S AUXILIARY.

In introducing Mr. Gravatt, student secretary for boys' colleges, Miss Stuart believed that student life should be conserved for the glory of God. Mr. Gravatt felt that the advance of the Church of God depends upon the leaders, and our men should show their interest in missions, for what a boy sees a man do he will want to do also. College boys have presented to them the greatest temptations and the Church should care for them through this critical period. It is Mr. Gravatt's work to visit the colleges and present the vision of service to these young men.

"The Board has crowned its work in realizing the power of consecration that lies in young womanhood," was Miss Stuart's introduction of Deaconess Henrietta Rae Goodwin, whose work is to visit the colleges and schools for girls and suggest to them the life of service in the mission fields and also to meet them individually and aid them spiritually. Deaconess Goodwin was grateful to the Board for giving her a work so full of inspiration, for she considers it an inspiration to step into a room full of young girls. She considers that our Church girls are always the best to be found in the colleges. There is always one disappointment in her work and that is, she must wait for her young girls to grow up before she may send them out, consequently many things may happen between the time for them to go and the time when the individual call comes.

The conference was closed informally that all might have an opportunity to attend the joint sessions of the House of Bishops and House of Deputies, listening to the report of the Board of Missions.

"Whether it be our lot to do little things sometimes and great things sometimes, or little things all the time, it is ours to do the best we can with every passing day, and leave the rest with God."

THE AUXILIARY'S UNITED OFFERING

The Amount Exceeds that of Three Years Ago By $19,000

MISSIONARY BISHOPS INTRODUCED

CINCINNATI, OHIO, October 8th.

THERE was gladness in the very air of the bright October morning of Saturday, October 8th, when the women bearing the United Triennial offering of their respective dioceses and districts hastened to the 8 o'clock celebration of the Holy Eucharist at Christ Church. As early as 7 o'clock, many women gathered about the doors and almost all found room in the body of the church. Leaflets suggesting thoughts for meditation had been distributed, so the moments before the service were spent in reverent silence. On the altar the purple asters suggested the colors of the Woman's Auxiliary. Back of the altar-cross, inlaid in the mosaic back-ground, was a deep red cross that seemed a shadow of the other cross past which those women of old hurried in the early morning to bear their sweet spices as gifts to a living, personal Christ. Rising above physical weariness, unconscious of physical needs, the women of the Auxiliary had assembled to offer of their best to their personal Christ and to receive of Him the far richer gift of spiritual strength for spiritual needs.

"'Tis His love His people raises
Over self to reign as kings,
And as priests, His solemn praises
Each for a thank-offering brings."

So sang the women with intense earnestness just prior to the offering. Those who carried the envelopes felt somewhat as a priest might feel when he presents a sacrifice before the altar. The little burdens were precious ones, and each treasurer or her representative waited for the moment with joy in her heart over the quiet knowledge of the many personal sacrifices and individual thank-offerings that made up the amount in her hand.

Bishop Vincent's Address

Bishop Vincent in his brief but helpful talk asked the women to consider two questions: What special bearing had the Holy Communion on their offerings? What special incentive did they find in the Lord's Supper for their gifts? The character of the Lord's Supper was two-fold. It was memorial. It was a prophecy. Regarding it as a memorial, St. Paul said, "As oft as ye do eat of My Flesh and drink of My Blood ye do show the Lord's death till He come."

What we really want to commemorate, what we really want to plead before God, what we really want to plead for ourselves is not the mere physical suffering of Christ, not only His death, but we want most to remember the spiritual sacrifice of the gift of Himself. Remember never to bring your offerings for the mere gratification of the physical body, but bring them in the spirit of humble devotion. Remember it is not *yours* that God wants, but *you*. The Macedonian Christians "first gave their own selves and then afterwards unto us by the will of God." The prophetic character of the Lord's Supper lies in "showing forth His death till He come." Shall we take these words in their intensive sense or in the sense of ideal? We should live so that our lives and deeds shall be a perpetual showing forth of His coming. We must take the words in the full meaning, not as regarding missions in detail but with regard to the one supreme Mission—"Go ye into all the world." In summing up, the Spirit of the Holy Communion is three-fold: 1, There is the spirit of intense faith in a personal Saviour; 2, The spirit of Hope, that in looking forward we are coming nearer and nearer to our Lord, and the prophecy will be fulfilled; 3, The spirit of intense gratitude that leads to the entire consecration of self.

Gathering the Gifts

During the singing of hymn 516, the ushers received the offering and poured it into the great golden alms-basin, and to the closing lines of 478 the large offering was presented. A long list was read of diocesan officers who, since the last Triennial service, had entered into the Church Expectant and then all were summoned to join in the prayer "For the whole state of Christ's Church Militant." Never had the words seemed so impressive. Never seemed so full of meaning the words of the Communion hymn,

"We here present, we here spread forth to Thee
That only offering, perfect in Thine eyes
The one true, pure, immortal sacrifice,"

as when one looked up and saw the bills of varying denominations and the silver coin in the alms-basin at the side of the altar and realized that in God's eyes they counted for far less than the sacrifices and prayers which they represented.

Bishop Vincent was the celebrant and quietly and orderly the women filed up the long aisles to receive the blessing of the Holy Eucharist, and when all had received, the hymn "Alleluia, Sing to Jesus," was a triumphant close to the most glorious service that the Church holds out to her women.

Overflow Service

About a hundred women, unable to gain entrance, met in the chapel and had a happy service there, with Rev. Hugh L. Burleson as celebrant.

AFTERNOON SESSION.

Again at 2:30 P. M. in the Music Hall, the women assembled. After hymn 261 and the missionary collects, Bishop Vincent gave a most cordial greeting. He welcomed them with all his heart and only longed for two "hearts that beat as one" that they both could give a welcome. "You always bring a double blessing with you, first the blessing of your work. Our own local clergy with the numerous olive branches around their tables, the poor bachelor priest with frayed cuffs and collars, realize the blessing of your work. Second, you bring the direct blessing of your example. The contagion of your organized work has been caught and felt by the men. Your systematized pledges, your united offerings, have all been sources of inspiration."

The Bishop's Welcome

Bishop Vincent then formally presented Miss Julia C. Emery for thirty-four years the general secretary of the Woman's Auxiliary. In brief she said: "This triennium has been one of change. We have heard again and again of our loss by death of our great treasurer. We must cease to remember the loss and try to remember the gain. As Christian people we must remember that he has more power to rejoice with us where he is, than here.

Miss Emery's Address

The year has brought a vision of what it means to be an ambassador of Christ in the mission fields. This Triennium has seen the Pan-Anglican congress in England. It has seen the World Conference of Missions at Edinburgh, where a Presbyterian Indian read the Creed and an English Quaker the Gospel. At the gathering of student volunteers, we have seen ninety students rise as volunteers for the mission field at one time.

Miss Emery then gave a brief account of the United Offering.

Bishop of Salisbury Introduced

In introducing the Bishop of Salisbury, Bishop Vincent said he thought he would find in the American Church a promising daughter. The Bishop of Salisbury was greeted by the women all standing. He said he was not aware of the size of the audience he was to address. He was thankful to see the enthusiasm manifested by the women. Through them, the boys and girls of the Church were being trained. After speaking of the great and beautiful literature on the subject of missions, he wished we might find the English publications helpful. He was thankful for Alaska, the Philippines, and the work done in the southern states among the colored people. He thought missionaries from the American branch of the Church would be a great power working side by side with the missionaries of the Church of England in India and hoped that this might be one of the results of his visit to America.

George Gordon King Introduced

"There is one man to be envied above all others at the present moment because he is the center of interest to three thousand ladies at once," was Bishop Vincent's introduction of Mr. George G. King, Treasurer of the Board of Missions. In a few words, Mr. King announced that the United Offering was larger than before. He spoke of the service of women lovingly rendered to the Christ for 1,900 years. Then he announced the amount of the United Offering—$242,110.83! For a minute there was a deep silence. The amount exceeded that of the offering at Richmond by over $19,000, but the moment of disappointment passed quickly and all rose to sing the doxology with hopes of greater strides for the next time.

Total $242,110.83

Bishop Rowe found it difficult to begin his talk, so prolonged was the applause that greeted him. He said: "Someone has said the Kingdom of God is advanced not by arguments, not by discussions, but by life, and it has been upheld and sustained by the Life of Jesus Christ and by those who have taught Him. The women of the Church by their lives have been responsible for the work done in the mission field of Alaska. Twenty-two women workers are now in Alaska. There were only two when the Bishop went there in 1896, Dr. Mary Glenton and Deaconess Sabine. The work of the twenty-two women is divided. They work as nurses and as deaconesses. The Bishop has never called for women workers without receiving a response to his call. The United Offering is responsible for our places being 'manned' as they are. We have gone to reach the people, we have gone to teach the people. They are worth it. Who will stand in our way to prevent? There is not a square mile now, where the people and children are not receiving Christian help."

Bishop Rowe Speaks

Bishop McKim of Tokyo first of all extended his thanks to the women for the gift from the United Offering of $10,000 for a Church training school for women at Sendai, Japan. "For some years the school had a nomadic existence. It occupied five different dark, unsanitary homes. The teacher had one room for a dining-room, study, and bedroom, while nine girl students occupied the other room. Now there is a large, substantial house with suitable accommodations for sixteen students, also a residence for the three women teachers. Do missionaries get acquainted with the higher classes,

Bishop McKim Thanks the Women

is a question often asked, and I am always humiliated by it. Yes, I have been received by the Emperor. I have met the highest classes. Our work is mostly among the professional people, a few farmers, a few mechanics, and very few coolies. My greatest humiliation is that we have not gotten down to the masses. This last year two of our catechists have gone down into the slummiest of the slums."

Dr. Motoda was next introduced. Of him it was said, "He was one of the results of Christianity in Japan twenty years ago. Bishop Bedell brought him over and had him educated at Kenyon College, Gambier, Ohio. He is also a graduate of the University of Pennsylvania with a degree, and is now headmaster of St. Paul's School, Tokyo. Dr. Motoda said in brief: "Glancing over the whole Asiatic continent you will find no place where such freedom is given as is given to the women of Japan. You find no place where greater attention is paid to education; but her spiritual education is neglected. She knows how to sacrifice herself to her husband and her parents, but she gives up what she ought not to. She is pessimistic because she has no hope of Christ. She is led astray because she has no guidance from above. She has all the qualities of good womanhood, but she has them undeveloped and in a mistaken form. Give her Christianity to refine her. The women you have sent are the grandest examples. There is one Christian woman to every one thousand non-Christian women. Send us women who can show both by their words and their lives what Christian women are. Save Japanese mothers and you will save the Japanese children. Save the Japanese children and you will save the whole nation of Japan for the Church."

Dr. Motoda, Native Priest

Bishop Cheshire of North Carolina was to have spoken next on "The American Negro, a Sympathetic Study for the Woman's Auxiliary," but an unfortunate injury prevented him from being present; so Bishop Vincent introduced Bishop Brent with a sketch of his election as Bishop. "Nine years ago, at the General Convention, we were electing a missionary Bishop for the Philippines. The name of Dr. Brent of Boston was presented by Bishop Potter of New York. We caught our breath at the possibility of his going. His answer came back, 'I am ready to go anywhere at any sacrifice for the Church's work.' He is now known as 'the first citizen of the Philippines.'"

"My friends," said Bishop Brent, coming forward. "I can say, and with a great deal more reason than Livingston had for saying it, I never made a sacrifice.

Bishop Brent Speaks

"It is obvious that there must be a battle-ground for Church Unity in the Philippines because the Church is there, and no part of the Church, be it parish, diocese, or missionary district, is doing its full duty unless it is doing all it can to preserve the spirit of unity—'One Lord, one God and Father of all, one faith, one hope, one baptism.' The wonder is not that men *should* fight for Unity but that they should not. The body of Christ is one and Christians are incapable of breaking the body of Christ. There is no man capable of putting anyone outside the body of Christ. Anathemas may be pronounced, but the little child still remains the child of God providing that the conscience is clear. We must refuse to be considered as anything less than members of the Church Catholic. Father Pierrot has shown us where the true Christian must stand. Is not one of our first duties to recognize every Christian as a Christian. There is still a desire to proselyte and the desire is prompted by a spirit of competition. The day will come when the spirit of competition among the Churches must cease.

"Men are thirsting for affirmations, not for negations. It is a wonder in my mind that any minister can spend his time with negations when he has all the affirmations of Christ with which to deal.

"Christian unity and ecclesiastical unity are *not* the same, thank God. Let us bind up all the ties to the full, then it will be easy to forge the last link, and the last will be ecclesiastical unity.

"Supposing it were possible for you or me to help anyone? What should I do? What would you do? I know what I ought to do. I should do what I ought to do. Supposing the opportunity of aiding the Vatican should arise. What should I do? I know what I ought to do, and I should do it. Supposing a Presbyterian or a Methodist school should need my aid. What should I do? I know what I ought to do, and I should give the aid. We have extraordinary privileges, for ours is a Church of convictions, not of opinions. A man with convictions can move. A Church with convictions can move. Ours is the Church of Reconciliation, and the day is at hand when the disappointment of Christ, as it is called, will be at an end and all shall be one fold under one Shepherd."

In closing the meeting, Miss Emery announced that $10,000 of the building gift of the United Offering of 1910 will be given to St. Hilda's school, Wuchang, China, and $5,000 to St. Augustine's, Raleigh, North Carolina.

The benediction was pronounced by Bishop Tuttle, presiding Bishop, and the great day for women was over—no, not over, for the help and inspiration of that day will reach from north to south and out into the furthermost parts of the world.

Benediction by Presiding Bishop

TRUST, PERFECT TRUST.

By the Rev. Reginald H. Howe, D.D.

ONE of the most beautiful hymns in our Hymnal is Bickersteth's "Peace, Perfect Peace," and scarcely less so is Caldbeck's music to its somewhat peculiar metre. At the head of the hymn as it stands in *Hymns Ancient and Modern* is the scripture text, "Thou wilt keep him in perfect peace whose mind is stayed on Thee," from which no doubt the author received the suggestion of his subject; and most appealing, surely, both tune and subject are.

But the scripture passage in its completeness adds the clause, "because he trusteth in Thee," implying, if not directly placing them in the relation of cause and effect, that the perfect peace so much to be desired is to be his and his alone who trusts. Indeed, how else is it to be attained? Recognizing this, mindful of the text in its entirety, and realizing—as who does not?—that a great longing of the human heart when in deep sorrow from whatever cause is to be able to say with Job, "Though He slay me yet will I trust in Him," the writer submits the following in the hope that it may strike a chord in the hearts of those who "are any ways afflicted or distressed in mind, body, or estate," and help uplift them in their hour of need, whether used in private or in the services of the Church, should it ever attain to that. That the same sweet tune may be retained and lend its beauty to the words, he has ventured to adopt the form and metre of the familiar hymn, though the subject is different:

Trust, perfect trust, life full of mystery?
Not now, hereafter thou shalt know, saith He.

Trust, perfect trust, by doubt and care opprest?
Beneath the shadow of His wings is rest.

Trust, perfect trust, possessions swept away?
Life, true life, no power to give have they.

Trust, perfect trust, and our beloved ones gone?
Not so, but only into life new born.

Trust, perfect trust, and yet the gulf so wide?
There is no gulf, e'en now they're at our side.

Trust, perfect trust, in conflict sore with sin?
Lo! on the Cross, sin's Conqueror hath been.

So blind are we, Lord to Thy will we bow,
Perfect the trust, so weak, so faithless now.

Amen.

WHY GO TO CHURCH?

Here are three good reasons for going to church given by a business man in reply to the editor of one of our monthly magazines:

1. Because of what the Church stands for; with all of its human imperfections, the Church stands for the best elements in life and the highest conception of God to man.

2. Because of its offerings. Nearly all the institutions and agencies for the uplift of humanity are the products, directly or indirectly, of the Christian religion. Most of the people who give their time, talents, and money to the support of these beneficent institutions are members of or results of the Church. I want to have a part in this general uplift.

3. Because of its enemies. If a man be judged by his enemies, why not the Church?

The foes of the home, marriage, and righteousness are the foes of the Church. All the forces which seek the destruction of mankind vilify the Church.

What an opportunity we have everywhere to win men to God by standing for the highest Christian citizenship, and by showing ourselves to be the friends of the downtrodden and the oppressed. We have not the sympathy of the working classes because we seem not to be in sympathy with them. And yet we know that the working man has no stronger and more sympathetic friends than the clergy of the Church want to be if they only knew in what way they could befriend them. It will have to be by the interest we take in the recreations and enjoyments of the people that we shall make them appreciate our friendly desires towards their social improvement as well as their religious life. In dealing with such questions as a Sunday rest day for the workingman, and making better the condition of clerks and other business employes, we may be able to accomplish much. And when we are found always alive to the welfare and well being of the people, and are persistently foremost in preaching the gospel of justice as well as love to all of every rank of life, our leadership will be an acknowledged fact, and will pave the way for the greater leadership in the spiritual things of God.—*Los Angeles Churchmen.*

THE CHURCH UNITY SOCIETY

Public Service Under Its Auspices Held in St. Paul's Cathedral, Cincinnati

THE TRIENNIAL REPORT PRESENTED

FRIDAY night, October 7th, at 8 o'clock, St. Paul's Cathedral was filled with those who had come to the service held under the auspices of the Church Unity Society.

The Rt. Rev. ETHELBERT TALBOT, D.D., the president of the Society, read the annual report, and addresses were made by the Rev. EDWARD S. PARSONS, Mr. FREDERIC C. MOREHOUSE, and Mr. SILAS MCBEE.

In presenting its reports for the last three years, the Church Unity Society is reminded of the loss it has sustained by the death of three of its officers who took an active interest in its welfare: namely, the Rt. Rev. Leighton Coleman, Bishop of Delaware, its late acting president whose earnest labors in behalf of Church Unity were so well known, its acting vice-president, the Rt. Rev. Henry Yates Satterlee, Bishop of Washington, a wise counsellor and an enthusiastic friend of the cause. About the same time Mr. Francis S. Keese, our treasurer, who had served faithfully in that capacity for many years, entered into his rest.

Losses Sustained by Death

The society has gone on quietly endeavoring to fulfil its mission as opportunity has presented. Besides its regular meetings a number of conferences have been held in the interest of Christian Unity in New York, Philadelphia, and other parts of the country. Of these some were open to the public, and have elicited more or less popular interest. Others have been of a more private nature where certain representative leaders of the various Protestant denominations have met with us and gone over, in the best Christian spirit, and at some length, the questions at issue between us. These latter conferences have seemed on the whole, to be more satisfactory and those engaged in them have expressed themselves more freely.

The Society and Its Mission

It has now been twenty-four years since our fathers in Chicago set forth the propositions known as the Quadrilateral. These propositions were afterwards reaffirmed by the Lambeth Conference of 1888. It is easy to criticise these propositions as too technical and elaborate on the one hand, or inadequate and not sufficiently guarded on the other, one's opinion depending on the point of view. Nevertheless the society is convinced that the Quadrilateral has been of great service to the cause of Christian unity. It has constantly kept before the people, the Church's position, showing the great fundamental agreements with our separated brethren on the one hand, and laying emphasis on the one chief differentiating point, that of Church government, on the other. The society has tried to avail itself of every opportunity to hold up before the people the vision of a United Christendom, and the sin and weakness of division. It has realized that the first step towards a visible corporated unity, must be a desire for such unity. This desire has been strangely lacking in the popular mind. The people have seen no need of a visible corporate reunion of all Christians. With them unity has too often meant federation, a union of the spirit, a freedom of intercourse with each other. Federation, though it may prove useful, as leading to a better understanding, and hence making, as we hope, for ultimate unity is in itself destructive of the Church idea as a visible body. The principle of federation is not consistent with a belief in a Catholic Church, with positive creeds to be believed, and sacraments which are necessary to spiritual life, and a ministry ordained for teaching that Faith, and administering the Sacraments. But gradually and surely the larger and nobler vision of corporate unity is taking possession of men's minds and souls. As a result there are to-day thousands of Christian people who are praying for the visible reunion of Christendom, and who believe that such reunion is in harmony with the Divine purpose, as a fact of revelation.

THE BISHOP OF CHICAGO (DR. ANDERSON) AND THE DEAN OF THE WESTERN THEOLOGICAL SEMINARY (DR. DE WITT).

We are glad and grateful to believe from many assurances that this desire for Church unity is growing more and more in the hearts and thoughts and hopes of Christian people everywhere. The striking and suggestive book, entitled *Passing Protestantism and Coming Catholicism*, by the Rev. Dr. Newman Smythe of New England, might almost be regarded as epoch-making in its character. The time and labor bestowed upon the question of Christian unity by the Bishops of the late Lambeth Conference, and the resolutions accompanying their very illuminating report on that subject were most reassuring and full of hope. The significant meeting in Philadelphia about two years ago, known as the "Federal Council of the Churches of America," and representing over thirty religious organizations, can be interpreted in no other way than indicating that the various Protestant bodies of our country feel the need of closer coöperation and the uniting of their forces in accomplishing the work of our Lord. While this organization may not at present aim at organic unity, no one can deny its significance as a sign of the times, and as suggesting the desirability and ultimately proving the need of visible unity. As indications of hope, we cannot fail moreover to mention the interesting conference of Christians held in China, and the evident attitude of native converts of China and Japan, and other countries towards Christian unity. These native Christians are saying emphatically that the national churches of those great empires, when organized, must be one Church and not a divided Church. We cannot perpetuate our unhappy divisions much longer in the foreign fields.

The Desire for Unity

THE PRESIDENT (DR. MCKIM) AND THE SECRETARY (DR. ANSTICE) OF THE HOUSE OF DEPUTIES.

As another evidence of the growing of a more hearty coöperation of the Christian forces in order to obey Christ's command, and carry the Gospel message throughout the world, we note the Laymen's Missionary Movement, which has awakened so many thousands of intelligent laymen of the various Christian bodies of America to a more adequate sense of their responsibility for the conversion of the world. As a further expression of the interest felt in the subject of Church Unity by the intelligent and thoughtful men of our own Church, it is gratifying to note the recent formation of the new "Foundation" on the subject recently organized in New York, and composed of a number of our Bishops, presbyters, and laymen. Looking to the reunion of the Churches in the East, we have the society known as the Anglican and Eastern-Orthodox Churches Union, with its American branch. Finally, the great missionary gathering recently held in Edinburgh, presented before the Christian world for at least a little while, a vision of the glory and the power and the victory for our Lord which would come to His Church if only we were once more united. The imperative need for Christian unity was by far the strongest of all the impressions made both by the Laymen's Missionary Movement and the Edinburgh Conference. More and more it became manifest that only when its broken unity is restored can we see the Church fulfil its missionary duty. We cannot hope to retain the confidence of native Christians in the foreign field unless we are at unity among ourselves at home. Unity is the condition of saving the world.

Co-operating Organizations

The Church Unity Society entertains no hope of realizing unity by any programme of absolute uniformity. It recognizes the necessity of breadth and comprehensiveness, of the spirit of a large toleration, and of making generous allowance for differences of temperament and of racial and national character. At the same time it believes

(*Continued from page* 827.)

TRIENNIAL REPORT OF THE BOARD OF MISSIONS

Encouraging Facts as to Missionary Offerings Presented to General Convention by Mr. George Gordon King, Treasurer

THE treasurer's report of the Board of Missions is most gratifying. It shows that contributions have more than doubled during the past nine years and that the number of contributing congregations has largely exceeded even that increase. The gross receipts for the past year amounted to $1,779,987.69. The report says:

Tribute to George C. Thomas

Before giving you the financial report for the past three years, I know you would first have me make reference to him whom we were accustomed to see and hear make this report—him whom we loved to see and hear make it, and him whom we so grievously miss from our midst to-day. My admiration for that great and good servant made it almost impossible for me, who knew him and who believed in him, to refuse to go where he had led, or to try to fill out his unexpired term of office.

For eight years I sat on the Board with Mr. Thomas, and it seemed to me, as each time I saw him, month by month and year by year, I got a little more insight into the beauty of his character, and now and then caught a little glimpse of the Divine Spirit that dwelt in him, and that led him on through life. It was impossible to be near him and not to be the better for it—not to receive a little of the inspiration that actuated him.

His was a life of strength and gentleness and love. His heart was wholly devoted to the Master, and his great longing and life's work was to bring others to that same Master. He was ever ready to respond to the call, both for personal service and for assistance, and how well, how nobly and gently he did both! Many there are—how many we shall never know—who bear testimony to this. But knowing this of him as we do, no wonder we came to look upon him as our own—no wonder we turned to him, not only as our helper and leader, but as our companion and friend. And no wonder the heart of the Church felt bowed by the sense of personal loss, until it remembered that for him the victory was won, and that the Recording Angel, who keeps the key of the Book of Good and Evil, had led him by the hand to the feet of the glorified Redeemer.

Financial Statement

The offerings for the past year are larger than ever before.

The contributions, applying to the appropriations, classified in the usual manner, have been:

From parishes	$490,509.16
From individuals	95,002.66
From Sunday schools	141,703.02
From the Woman's Auxiliary, the Woman's Auxiliary United Offering, and all its branches	171,055.38
Interest	83,747.44
Miscellaneous	3,032.14
	$985,049.80

The contributions from parishes and individuals under the Apportionment plan, during the nine years in which it has been in use, have very largely increased and the figures now are two and one-half times as much as those of ten years ago. In 1901, the year before the Apportionment plan was adopted, they were $235,993.81. This past year they were $585,511.82; a gain the past year of $30,704.68 over the year before; and also a gain, as compared with ten years ago, of $349,518.01. In nine years the number of contributing congregations has very much more than doubled. Last year the number was 4,800. This year 4,968 congregations have contributed out of a total of 6,720; or a gain compared with ten years ago (when 2,232 sent offerings) of 2,736 contributing congregations.

In 1902, the first year of the Apportionment, eight dioceses and ten missionary districts completed their apportionments; a total of eighteen. This year thirty-seven dioceses and twenty-seven missionary districts have completed their apportionments; a total of sixty-four, and a gain of seventeen dioceses and missionary districts over last year. The forty-seven dioceses and missionary districts that sent their apportionment a year ago have done so again, and seventeen more are added to the list.

This year 2,772 parishes and missions gave their apportionment in full, as compared with 2,127 last year.

I know we have every reason for the greatest encouragement over the success which has attended this method and the spirit in which the Apportionment Plan has been accepted by the whole Church.

Yet now and then a protest is received concerning the Apportionment. Your representatives feel that, while there are certain inequalities that arise from a mathematical system, yet with the splendid showing which is manifest from the nine years' working of the plan, it is not only liked but approved by the Church at large. Nevertheless, in order that the Church, in General Convention assembled, may after this lapse of time issue again its wishes in the matter, I am directed to present a resolution looking to the appointment of a committee, whose membership shall be apart from that of the old Board of Missions now retiring, which shall confer with its Apportionment committee to report back to a later joint session of this Convention. This resolution I will present at the end of my address.

ARCHDEACON CODY OF TORONTO,
Who brought greetings from the Canadian Church.

It will be noticed that the offerings of the Woman's Auxiliary and its branches have been $171,055.38.

THE LENTEN OFFERINGS.

The Lenten offerings from the Sunday schools continue to be most gratifying... Last year the offering was $147,252.91 from 3,976 Sunday schools. This year we have received $144,694.33 from 4,046 Sunday schools; a decrease of $2,558.56, but an increase of 70 Sunday schools in number. This is vastly more encouraging than at first sight appears to be the case—for when we remember that the late treasurer, through the generosity of his great heart, assisted the Sunday schools of his parish and diocese, and some others throughout the Church as well, this apparent falling back of contributions of $2,500 is really an increase by at least three times that amount.

The receipts for the year, $985,049.80, together with the legacies which can be applied toward the appropriations, say $136,113.14, do not cover these appropriations by $41,577.21, so that the deficiency on September 1st, 1909, of $32,955.34, has been increased by that amount, and the deficiency at the close of the present year now stands at $74,532.55.

But, since the closing of the books on September 1st, the sum of $15,921.75 has been received as applicable on last year's business. Had it been received before September 1st the deficiency would have been $58,610.80, instead of $74,532.55.

This deficiency has been temporarily covered by the reserve

deposits. These deposits now amount to $457,208.10. Their purpose is to meet the payments in the early months of the fiscal year when the contributions are light. As an illustration: in the first six months of this past fiscal year, the appropriations were $581,000, while the contributions were only $276,000, and these deposits tided over the period. In establishing them, the order was made that all amounts temporarily withdrawn from said funds during the year should be returned thereto before the close of the fiscal year, if possible. All was returned except the amount of the deficit of $70,000.

The net appropriations of the Board for the year, $1,162,740.15, have been larger than ever before, by $66,268.68. These, with the deficiency to September 1st, 1909, of $32,955.34, have made the sum of $1,195,695.49 required.

Therefore, on the one side we have appropriations of $1,195,695.49, and to meet them we have receipts from—

Parishes	$490,509.16
Individuals	95,002.66
Sunday schools	141,703.02
Woman's Auxiliary and all its branches	171,055.38
Interest	83,747.44
Miscellaneous	3,032.14
Undesignated legacies	136,113.14
Leaving a deficit of	74,532.55

PERCENTAGE OF EXPENSES.

The net total of central expenses, and making the work known to the Church this year, has been, for administration and collection, $64,126.69; for printing reports of the Board, the "Spirit of Missions" for the clergy, extra pages in the "Spirit of Missions," pamphlets and leaflets for gratuitous distribution, $38,784.77; department secretaries, $21,067.90; or a total of $123,979.36. The gross receipts of the society have amounted to $1,779,987.69. The percentage of central expenses upon the gross receipts has been six and nine-tenths per cent (6 9-10%). Last year and the year before on the gross receipts the percentage was seven and two-tenths per cent (7 2-10%). Another way of stating this is—that, approximately one-half of the total expenditure of central expenses is for administration purposes, making the percentage on the receipts amount to 3 1-2% and the other half is expended on what a business house would term "Promotion," also amounting to 3 1-2%.

So much for figures and facts. Now for the future. What of it? I want to begin and close with the subject of the Apportionment. Nine years ago the appropriations were $630,000, and the Apportionment was $524,000. This year the appropriations were $1,195,000, almost double those of nine years ago, while the Apportionment was $656,000, a little more than one-fifth as much again as that of nine years ago, viz., $132,000. It must be evident that this ratio will presently be destructive—and it must be equally evident that the time has come when a brave and progressive policy must be adopted. And does it require so very much courage to do this when the Master is our Leader!

Other Sources of Income

Let me briefly speak of the other sources of income. First as to undesignated legacies. How long, how long is the Church going to be content in allowing our beloved dead to pay the salaries of the living? This year $136,000 was so expended. Last year $130,000 was so expended. Since the organization of the society over $3,000,000 has been so expended. Is this right? Is it just? Think what what would be the happy condition of the missionary field to-day, if, during the course of all these years, two-thirds of this money, say $2,000,000, had been expended in the erection of buildings of every kind—and the other third had been used, partly for their up-keep, and partly in adding those countless other necessities which make a church, or a hospital, or a home complete! Could the Church have been able to have done this, she would be proud indeed to-day of the physical condition of her missions, but prouder still by far that her representatives were in a condition properly to cope and to plead with those wandering children of the earth, whose mission hers is to seek and to find.

The trust funds have largely increased during the past year—in the neighborhood of $800,000, thus bringing them a little over $3,000,000. But the income from some of this increase is for special objects, and that part of it is not available for meeting the appropriations of the Board.

The Sunday schools have done marvellously, but we cannot and should not look wholly to the Sunday schools for support.

The women of the Church need no spurring, as is evidenced by the very large contributions made by the Woman's Auxiliary and its branches. Moreover, since we cannot at the present time use undesignated legacies for the purpose, I do not know how the Church would grow—and by this I mean the erection of new buildings of every kind, through Specials—were it not for the women. They never forget, and their enthusiasm is that kind of enthusiasm that builds nations, strengthens men, and makes saints. St. Augustine of Hippo felt it, for he was converted to the one true God by the prayers of his mother. God alone knows how many others there are.

So we see that all these sources of income, apart from the Apportionment, do their utmost, and the Church should not look to them for increased aid, at least not until she has made more strenuous efforts to arouse congregations everywhere to their real missionary responsibility.

Now I like the Apportionment plan—not because it is an ideal system—for nobody can say it is that; nor because it is a just one—for neither is it always wholly that; but because it is one of the best means so far devised for bringing to the attention of the members of the whole Church their missionary responsibility. It answers the purpose of a primary class of instruction, if you will, that opens the mind, quickens the conscience, and sets the heart beating, until we are stirred and moved as we begin to understand that the world is the field. Localism then disappears from the vision, the terms Domestic and Foreign are obliterated from the mind, and suddenly, and without warning, the soul sees his God, and with outstretched hand he reaches forth and grasps—what? A myth? No, no—no, no, no—the hand of Jesus, who takes him to His heart and leads him home.

This is what the Apportionment does and why I like it—and as we understand it better, we will not measure our Responsibility but our song will be,

"Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed
The hungering ones with manna sweet."

A GROUP OF MISSIONARY BISHOPS.

BISHOPS FERGUSON, _____, MANN, BREWSTER, FUNSTEN, KINSOLVING, BRENT, KNIGHT, VAN BUREN, SPALDING, ROOTS, ROBINSON, THOMAS.

Resolved, That the president of the joint session of the two Houses appoint a committee, whose membership shall be apart from that of the Board of Missions, to confer with the Apportionment committee, to consider any problems of apportionment that may have arisen from the mathematical system, and to report back to a later Joint Session of this Convention.

LIVE FOR something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact with year by year. Good deeds will shine as stars in heaven.—*Chalmers.*

THE LATEST CONVENTION NEWS.

[By Telegraph.]

HOUSE OF DEPUTIES.

Cincinnati, Ohio, October 10th.

THE House of Deputies gave consent, the House of Bishops concurring, to the erection of a new diocese in the diocese of Pittsburg and a missionary district in the diocese of California.

No final action was taken on any matter of importance during the morning session, but many matters of great importance were introduced. An amendment to the missionary canon providing for employing Christian lay men and women skilled in medicine and nursing was introduced.

An amendment to the Prayer Book leaving out the words "Jews, Turks and infidels" in the Good Friday collect was introduced.

The Rev. Dr. Niver presented a new preamble to the constitution, which was referred to committee.

The joint committee on work among Jews reported, suggesting how the work could best be done.

The joint committee on provinces reported it inexpedient to consider the matter at this time and asked to be continued.

A resolution was adopted providing for a joint committee to arrange to commemorate the three hundredth anniversary of the King James translation of the Bible.

Mr. George W. Pepper introduced an amendment to the missionary canon by which the Board of Missions will be completely reorganized. He also introduced an amendment to the title page of the Prayer Book and the joint resolutions prepared by the pre-convention conference.

HOUSE OF BISHOPS.

In the house of Bishops final action was taken admitting Olympia and Sacramento as new dioceses. An amendment to the missionary canon was introduced.

JOINT SESSION ON FOREIGN MISSIONS.

[By Telegraph.]

Cincinnati, Ohio, October 10th.

OVER two thousand people gathered at Music Hall to attend the joint session of the two houses sitting as the Missionary Society. Stirring and impressive addresses were made on the achievements and opportunities in the Orient by the Bishops of Shanghai, Hankow, Tokyo, and Kyoto, and by the Rev. Dr. J. S. Motoda, headmaster of St. Paul's College, Tokyo.

SUDDEN DEATH OF A LAY DEPUTY.

MR. H. C. MARCHANT fell dead in the dining room of the Burnet House, shortly after his arrival Tuesday morning. He came as alternate to take the place of Mr. Joseph Wilmer of the Virginia delegation.

SORROW A GIFT FROM GOD.

How selfish, how narrow our life would be if we had never know sorrow, if life had gone on and on unruffled and untroubled! Sorrow clears the vision; it sweeps away the mist of carefulness and thought for earth which has arisen in our path, and gives a clearer vision of the Father. The deepest sorrow, if accepted and borne in His name, some way bears us nearer to the world of spirit—to the heaven of life. There is a Divine alchemy in the fiery touch which purifies and enlightens the soul, a peculiar power which opens the life to heavenly vision. Have you not felt the whisper of His love as you stood alone in a death-chamber after some precious life had passed through the portals, felt the wonderful illumination and word of power in the after-hour when you stand in the thick darkness and the voices of earth are hushed?

The great Master Hand sends the thought of sorrow, of joy, of strength, into our life in varying forms as mighty means under the Spirit's power, to mold and bring us into the Divine image, for "to stand by the side of Jesus Christ and look upon life and its possibilities is to behold a vision of marvellous beauty." It is this ever-deepening vision of life that is the Christian's privilege as he walks by the side of his Master, touches the hand which is molding his life into the highest beauty. Though earth is dark, in His presence it is always day.—*Selected.*

"There may be as much religion in a laugh as in a sob, but it depends on what you are laughing at; and no soul will go to heaven because it has wept."

THE CHURCH UNITY SOCIETY.

(*Continued from page* 824.)

that unity is the divine plan and in accordance with the will of our Divine Lord. We believe that this unity, in order to be effective must be organic and not simply a unity of federation. We believe that this historic Church, with its scriptural and apostolic order, has a great mission to perform and a unique opportunity, at the present time, to bear witness throughout the world to the necessity of this apostolic order. We regard ourselves as trustees to preserve inviolably that which has been committed to us for the benefit of all. We regard these gifts not as our own monopoly, but as gifts of God to be used and administered for the upbuilding of His kingdom. With a profound sense of our own responsibility, and relying upon God's continued blessing upon the prayers of all His people of all names, who are striving for the restoration of the broken unity of the Church, we look forward to the future with abiding hope.

Must Retain Our Catholic Heritage

In closing our report, we are glad to adopt the language of the last Lambeth Conference. "We must set before us the Church of Christ as He would have it. One Spirit and one Body, enriched with all those elements of divine truth which the separate communities of Christians now emphasize severally, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fulness of God. We dare not in the name of peace barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire, not compromise but comprehension, not uniformity but unity.

Since the last Triennial meeting one new tract has been issued, entitled *Conference the Way to Unity.* During that period 20,000 copies in all of the tracts of the society have been published and distributed.

If the society had more funds at its disposal a much larger educational work could be done. It earnestly asks, therefore, that every one having the cause of organic unity at heart will become a member of this distinctly Church society for forwarding this end, and make a yearly subscription to its funds.

All of which is respectfully submitted.

Ethelbert Talbot, *Acting President,*
G. Woolsey Hodge, *General Secretary.*

POETS AND THE BIBLE.

Direct, but not always accurate, quotations from Scripture and allusions to Biblical characters and events are very numerous in English literature, says Henry Van Dyke in the October *Century.* They are found in all sorts of books. Prof. Albert T. Cook has recently counted sixty-three in a volume of descriptive sketches of Italy, twelve in a book on wild animals, and eighteen in a novel by Thomas Hardy. A special study of the Biblical references in Tennyson has been made, and more than five hundred of them have been found.

The references to the Bible in the poetry of Robert Browning have been very carefully examined by Mrs. Minnie Gresham Machen in an admirable little book. In his longest poem, "The Ring and the Book," there are said to be more than five hundred Biblical references.

With what pathos does Sir Walter Scott, in *The Heart of Midlothian,* make old Davie Deans bow his head when he sees his daughter Effie on trial for her life, and mutter to himself, "Ichabod! my glory is departed!" How magnificently does Ruskin enrich his *Sesame and Lilies* with that passage from Isaiah in which the fallen kings of Hades start from their thrones to greet the newly fallen with the cry, "Art thou also become weak as we? Art thou become like unto us?"

The constant consciousness that we are co-workers with God will gladden the heart and "put the smile of heart-joy on our faces." It will help us to do our best and to leave the rest with God. It will keep us free from worry and will send us forth to render a better service to the world. Confidence and courage are kindled in the soul when we remember that we are working out designs drawn by God Himself for us and that we do not work alone. The responsibility for our success or failure is shared by Him whose helpers we are. But failure to coöperate with Him, lack of zeal and industry on our part, discouragement and indecision, may mean failure in the task assigned to us.—*Christian Observer.*

The true way to imitate the wisdom of the olden time is this: To watch the conditions of the age in which we live; to accept them thankfully and freely, as at once the law of Providence for our guidance and the gift for our encouragement; and when we learn by experience that the tools with which other generations wrought are not suited for the work that is given us to do, then to find, if we can, some other tools which are.—*W. E. Gladstone.*

NEWS OF A WEEK FROM NEW YORK

Additional Facilities For Parish and Church

MISCELLANEOUS ITEMS OF METROPOLITAN NEWS

Branch Office of The Living Church
416 Lafayette St.
New York, Oct. 11, 1910

A NEW and beautiful white marble building has been added to the widely-famed group of buildings connected with Grace Church, Broadway, Tenth Street, and Fourth Avenue. It has been given anonymously to the parish for the accommodation of the Choristers' School. On the first floor is an assembly room, on the second is a dining room with fine windows at the east and west ends. Above are dormitories for twenty-eight boys. The class rooms overlook Huntington Close. This school was founded and fostered by the late Dr. Huntington.

For the better accommodation of institutional work, the Chapel of the Intercession, Trinity parish, has acquired an old mansion in West 169th Street. The building will be made over to provide rooms for a men's club, and industrial school, and the already successful kindergarten for which five trained teachers have been secured. Mrs. Albert Schwab, formerly of the Barnard School, will be at the head of the boys' department; Miss Gretchen Tappen, a graduate from Germany, will be at the head of the girls' department. The domestic art department will be a feature.

The new organ for St. Luke's Church, Convent Avenue and 141st Street, Manhattan, has been installed; it cost $15,000. The main division is a memorial and was given by two women of the parish. The choir organ on the south side was built by parish subscription. Preparations are in progress for the ninetieth anniversary of the parish, to be celebrated from October 30th to November 6th. The Rev. G. Ashton Oldham has invited Bishop Greer, the Rev. Drs. Manning and Stires to be special preachers. A memorial window for the late rector, the Rev. Dr. Patey, will be dedicated on All Saints' Day.

Death of Joseph A. Harper

Joseph Abner Harper, long a member of the publishing firm of Harper & Brothers, and son of one of its founders, died at his home at Ingleside, N. Y., on Sunday, October 2d, of heart disease. He retired from active business about eighteen years ago. For years he was warden of St. Thomas' Church, New Windsor; a member of the Newburgh City Club and the Union League Club of Manhattan.

Memorial Service for Sailors.

On Tuesday, October 4th, with nearly two thousand men standing at attention and the colors on fifteen naval vessels worn at half-mast, memorial services were read by Chaplain W. G. Cassard, D.D., on board the *New Hampshire* for the twenty-five or more sailors accidentally drowned in the Hudson river Saturday night. After the special form for burial at sea, taps were sounded and the marines fired the usual volleys. Then flowers were strewn on the waters of the Hudson. Rear-Admiral Vreeland, the ranking officer, and nearly all the officers of the fleet attended the services in dress uniform.

CLOSE OF DAY.

The day is slowly fading,
And in the western sky
There hangs a gorgeous curtain
Ere shades of night draw nigh.
'Tis like some precious jewels,
Naught can with it compare;
The Lord Himself hath wrought it
From vap'rous wisps of air.

A gauze-like warp of silver
Holds gems of ev'ry shade;
The topaz, pearls, and sapphires,
The emeralds and jade,
While amethyst and rubies
Are fringed with gold most rare,
And woven in this curtain
So wondrous and so fair.

It minds me of a country
Not very far away,
Where parting of a curtain
Reveals an endless day.
Though here at noonday weary
Or, at the eve-tide, spent,
There, shall my Father call me,
There shall I rest content.

EMILY M. EVENDEN.

"FEAR NOT, by the help of the Holy Spirit, to pledge yourself to what is right, and to keep your pledge."

Department of Social Welfare

EDITED BY CLINTON ROGERS WOODRUFF

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

INDIVIDUALISM AND THE CITY.

PRESIDENT DABNEY of the University of Cincinnati (a municipal institution), in a recent address declared that our American cities are still the most incomplete and unsatisfactory institutions of democracy. This is largely because Americans did not seriously take up this problem until recently. Our pioneer fathers, he pointed out, in their struggle to conquer a new continent, developed individualism to a point that has made it very difficult for their children to coöperate in the methods which must be followed in a city if people are to live together intelligently, healthfully, morally, and happily. The citizenship of our towns, made up chiefly of country people trained to these intensely individualistic ways, is naturally opposed to all collectivistic plans of working and living, with the result that it has taken them several generations to find out that the methods of the pioneer who had all by himself to establish a home for his family in the forest or on the prairie, would not apply in the town or city.

Our political principles and laws were made to fit these pioneer or rural conditions. In the middle or western states the majority of our city voters are still country-bred people. "We have very few experienced city residents, and no trained leaders in municipal affairs," Dr. Devine said. In fact, to a great extent our cities are, through the legislatures, directly governed to-day by the rural districts in accordance with the individualistic ideals and principles of country people. The people of the cities are only beginning to assert themselves and to contend for home government. This, however, it may be noted in passing, they are doing with commendable vigor and effectiveness.

The only way the people will ever succeed in solving their own problems is through the education of their whole citizenship in accordance with the necessities of city, as opposed to country, life.

To do this President Dabney contends that city colleges must be built "to train men to study city problems and do the city's work. To this end the city university should thus be the head of the city's entire intellectual, scientific, industrial, and social life. As the brain commands and ministers to all the organs of the body, so the city college should supply the needed direction to all parts of the body politic, industrial and social. The only way for the city university to get support and to grow is to serve the people in all their interests."

THE BUSINESS MAN IN POLITICS.

Mayor Gaynor hits the business man's shibboleth some good hard blows in the *Century*. He says:

"As the times for election periodically approach, the same demand of a large number of people is regularly heard: 'Just select some merchant or business man and let him run the city government as he runs his own business.' How easy it sounds! But this is one of the worst delusions concerning city government. It is true that the business affairs of a city should be carried on in a business way, and that good business and technical men should be put at the head of departments and details; but for the general management and political control—a prime essential which cannot be dispensed with—something more is needed. The government of a large city is a highly complex legal and political machine. It has, prescribed by law, all sorts of necessary checks and limitations upon official power. Government has to be conducted in accordance with those settled principles of government which have been found necessary to keep government within bounds and safeguard individual rights. The mayor who should disregard this, or not be able to appreciate it, or not know the distinction between a government of laws and a government of men, would straightaway have everything or many things in confusion. In a few months he would be a fit subject for removal or indictment. A business man may do just as he likes in his business, but not as a mayor or in any public office. There he is a mere instrument to carry out the laws. His power of attorney is the law."

THE CRITICISM OF LABOR ORGANIZATIONS.

Outside critics should appreciate, declared Theodore Roosevelt in his Fargo speech, the necessity of organized labor and

understand and sympathize with what is good in it, instead of condemning it indiscriminately. On the other hand, those within its ranks should fearlessly analyze the criticisms directed against it and ruthlessly eliminate from the practices of its organization those things which justify such criticism and attack. This is the path not only of right, but of wisdom and safety. Public opinion in the United States is daily becoming more intelligent and more forceful; and no organization, whether trades union or corporation, whether industrial or non-industrial, can endure or permanently amount to a social force it it does not harmonize with a wise and enlightened public opinion. Hitherto we Americans have been overoccupied with material things and have neglected to watch the play of the social forces about us. But now we are awakening from that indifference; and every form of organization representing an important economic, political, or social force must undergo a closer scrutiny than ever before.

PLAYGROUND TRUISMS.

"The child is the greatest asset of the state."

"Red blood corpuscles are foundation of all kinds of success."

"Even in playground work it takes some years to get the best results."

"The citizenship of the future rests largely in the playground of to-day."

"Children learn to know one another better in the playground and field than in the class room."

"The give and take of physical competition develops a knowledge of human nature that serves in after years."

"The boy that grew up where he had no right to play regarded police and property owners as his natural enemies."

The head of the Boston schools says: "The primary use of the playground is to foster ideals—ideals of law and order, of social morality, good fellowship, and to develop a physically stronger boy and girl."

The head of the New York City schools says: "Public playgrounds have induced children to come to school whom we could not previously reach; they are a potent instrumentality for raising the health, mentality, and morals of the community."—*From the Wheeling Playground Association Report.*

INSTRUCTION IN THE MANAGEMENT OF PUBLIC FUNDS.

Asserting that the present method of administering public funds and recording them in a straightforward manner to the people is inadequate, the committee of education of the New Jersey State Civic Federation has sent letters to the authorities at Princeton University, Rutgers College, and Stevenson Institute urging the establishment of a course in those institutions in which shall be taught the management and control of municipal affairs. The text of the letters sent to the colleges follows:

"To the President and Trustees:

"The records of the various city governments, as disclosed in public print in the last three years, have been such as to call serious attention to the inadequacy of present methods of administering public funds and recording the same in a straightforward accounting to the people.

"Realizing that the only remedy lies in an educated and expert management and control of municipal affairs, the New Jersey State Civic Federation, through its proper committee, calls upon your honorable body to establish such a course in your curriculum as shall prepare young men for an intellectual grasp of the powers and duties of the administrative side of a municipality, and fitting them to assume, as experts, the matters of accounting in city affairs."

WAS WILLST DU WERDEN?

Germany is trying to answer the question, "What do you want to become?" through the agency of the Handwerkerskammer (the Hand Workers' Chamber of Trade) in coöperation with the educational authorities. It is doing a work in that country similar to the Boston Vocational Bureau.

The latest pamphlet issued by the "National Municipal League," Philadelphia, is by the very Rev. Dean Hodges of the Cambridge Divinity School, entitled *The Value of a Vote.* Copies may be had by applying to the League at 703 North American Building.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

INFORMATION WANTED.

To the Editor of The Living Church:

COULD any reader of The Living Church inform me whether any descendants or relatives of the following named clergymen are living, and where they are. In preparing the history of St. John's Church, Johnstown, the rector will be much assisted could he communicate with them: The Rev. John Urquhart, 1796-1805; the Rev. Jonathan Judd, 1806-1812; the Rev. Eli Wheeler, 1815-1818; the Rev. Parker Adams, 1821-1829; the Rev. Ulysses Wheeler, 1833-1836; the Rev. Salmon Wheaton, 1839-1844; the Rev. Charles Thompson Kellogg, 1861-1864; the Rev. Charles Jones, 1844-1846.

So far it has been impossible to obtain portraits of these men with the exception of the Rev. Charles T. Kellogg. The rector of St. John's will be glad to receive information.

Wolcott Webster Ellsworth.

Johnstown, N. Y., September 26, 1910.

LET US DO LIKEWISE.

To the Editor of The Living Church:

THE following pithy sentences were taken from the *Year-Book of the United Hebrew Charities of the District of Columbia* and they speak for themselves. I think we as Christians can read and profit thereby and do likewise.

The custom of contributions in lieu of funeral flowers given in the memory of the deceased for some worthy charity, was only introduced recently, but met with success at the very start as the report proves.

Let us not only ponder but act:

"If the wisdom of departed dear ones turn to this world and to us, which, think you, would seem to them the more fitting tribute of our love—cut flowers, satin ribbons, and stuffed doves, or a deed of mercy and loving-kindness done in their memory?"

"Five dollars was spent for a funeral flower-piece. It was unseen of the dead, unheeded of the mourners, and lay withering on the new-heaped mound.

"That same five dollars would have bought a week of life and comfort in a sanitarium for some poor victim struggling in the grasp of the white plague."

"The spoken word of sympathy—the silent hand-grasp—the tear of condolence—heads bowed in sorrow around the bier—these are the things that mean much at times of grief.

"But bouquets and floral pieces—?"

"Must even our sorrows be exploited at the bargain counter?

"Eight Dollar Funeral Pieces for $1.98."

"There must be a better way—there could hardly be a worse."

Washington, D. C. W. P. Foley.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

I HAVE noted the communications and the editorial comments thereon, in The Living Church, bearing upon the subject of the change of name of the Church in this country. Whatever change is made by the General Convention as a whole will of course be endorsed by all good Churchmen—with mental reservation on the part of some; for as it is certain that there will be difference of opinion in the body adopting the new name, it is just as sure that opinions will vary among Churchmen over the country.

I beg to submit my idea, which is this: The Church in England and its dependencies is called the Church of England, chiefly because it is the established church; but is it not almost a certainty that it would still be called the same if it were disestablished, or separated from the state? If we believe, as we certainly do, that our communion is *the* Church, why should it not bear the name of the country in which it exists? Not "The Church of America," which might seem too arrogant; but "The American Church," or "The Church in America"; just as it was "The Church at Thyatira," etc. By all means let it be "The Church," avoiding the addition of the word "Catholic"—which will mean confusion—altogether. George R. Bowman.

Fort Worth, Texas, October 3d.

As there comes a warm sunbeam into every cottage window, so comes a love-beam of God's care and pity for every separate need.—*Nathaniel Hawthorne.*

Literary

SOCIAL PROBLEMS.

JUDGE BEN B. LINDSEY, in collaboration with Harvey J. O'Higgins, an experienced journalist, has produced a vital, human document in *The Beast*. In olden days we had the story of the soldier and his battles. To-day we have the story of the civic worker and his struggles, and it is as striking and thrilling as the other. Sir Nigel and his White Company never had greater odds to contend against than Judge Lindsey in his fight against what he picturesquely calls the "beast in the jungle." To the seasoned worker an encouragement, to the recruit an inspiration, *The Beast* bids fair to be counted an important milestone in the progress toward the regenerated city. Judge Lindsey has had a career which in its general outlines is familiar, but which in its application is new. With a natural instinct for politics and with a strongly developed desire to be of service, he has combined the two not only to establish the Juvenile Court on a firm basis (although he takes pains to say that he regards it only as an incident) but to break the corrupt alliance between politics and big interests.

Although the Judge believes in the suffrage for women because "it is right, it is just and it is expedient," he declares that "the women are as free of the power of the Beast as the men are, and no freer. Their clubs in Denver have not dared offend it any more than those of the men have."

At times Judge Lindsey seems overwhelmed by the strength of the fight against him and by the odds against which he is fighting, but he chronicles a long and satisfactory list of substantial achievements, and his concluding words are full of hope and cheer: "We are struggling toward better things, a happier country, a more perfect civilization. We may never arrive, but whatever the end, the aim is worth the agony. Let us struggle. Let us hope." [New York: Doubleday, Page & Co.; $1.50].

Town and City, by Frances Gulick Jewett, already noticed in the columns of THE LIVING CHURCH, is a splendid account of what the city is doing for its people along lines that would meet Mr. Towler's condemnation as socialistic.

ANOTHER tip-top book on the health problems of a city—and designed for maturer minds—is *The Health of the City*, by Hollis Godfrey [published by Houghton, Mifflin & Co., Boston]. It gives in concise form the latest information on these vital, but too often neglected, affairs of the daily lives of our city. The style is popular, but the facts have been carefully gathered and well put together.

The Social Evil in New York City is a careful, painstaking study of law enforcement by the research committee of the Committee of fourteen, of which the Rev. John P. Peters, Ph.D., rector of St. Michael's, New York, was chairman. The results of this thoroughgoing investigation cannot be stated in a paragraph; they are too numerous. Suffice it is to say that this is a book which may be studied with profit by all who are brought face to face with this grave and omnipresent evil, for although a local study, its recomendations are of general application. It considers the problem under these heads: Social Conditions, Protection of Women, Modification of Penalties and of Procedure with Relation to Pensions, Social Education, Family Relations, Children, Industrial Conditions. The appendices give the text of the laws and the statistics.

Hygiene and Morality, by Lavinia L. Dock [published by G. P. Putnam's Sons, New York, postpaid $1.34], is a careful presentation of the medical, social, and legal aspects of the venereal diseases. Although written primarily for nurses, the book has a decided interest for social workers and for the advocates of the suffrage for women. Miss Dock believes that "the influence of unenfranchised woman is nullified and frustrated precisely as are the efforts of the unprotected gardener. Her fence will be the ballot, but she must build it herself." Indeed Miss Dock so firmly believes that the ballot is the cure-all that she declares Dr. Taylor's advice about the teaching of continence to young men is wrong, for the remedy is "giving power and authority to the mothers of young men" (page 158).

The Better City is a stimulating sociological study of a modern city (Los Angeles) by Dana W. Bartlett, the superintendent of the Bethlehem Institution at that place. Although it has been out for several years, it is as fresh, helpful, and inspiring as the day it was published. It is now issued in paper covers. It is well illustrated, and is a good book to have handy. [Los Angeles; Neuner Co. Press Price 50 cents].

THOSE who are interested in old age pensions will find the report recently issued by the Massachusetts Legislature a most informing volume. It describes the various systems in vogue abroad and discusses most intelligently the numerous proposals that have been made in our own country. It can be secured through F. Spencer Baldwin, Boston, the Executive Secretary of the Commission making the report.

The Commission Plan of City Government is the title of a leaflet issued by the Extension Division of the University of Kansas, prepared by Dr. Frank G. Bates, a professor in the University, who is also secretary of the League of Kansas Municipalities. It gives in concise form an abundance of information.

THE HON. SIMEON E. BALDWIN, former Chief Justice of the Connecticut Supreme Court, has prepared, and the American Society for the Judicial Settlement of International Disputes has published, a striking leaflet entitled *The New Era of International Courts*, in which he describes in interesting fashion the progress of the movement for the settlement of international differences by means of arbitration.

City Planning is the title of the American Civic Association's latest publication. It consists of the admirable address of Frederick Law Olmsted delivered at the recent Rochester Conference on City Planning. The Association's headquarters are now at the Union Trust Building, Washington, D. C.

THE NATIONAL Conservation Association, Gifford Pinchot president, has issued a summary of legislation in which it intelligently discusses the important gains made through congressional action at the last session of the national legislature.

MISS IRENE OSGOOD ANDREWS has prepared for the American Association for Labor Legislation an interesting review of labor legislation for the current year to date.

THE SEPTEMBER number of the *Gospel of the Kingdom* deals with "Studies in Social Reform and What to Do."

MISCELLANEOUS.

Death and Resurrection. By Gustav Björklund. Translated from the Swedish by J. E. Fries. Chicago: The Open Court Publishing Co.

The death of Professor James has intensified the deep interest in the world-old problem, "If a man die, shall he live again?" Never has the interest in the question of man's immortality been keener than it is at present. Never, too, have men of all departments of intellectual research been more unified in a common quest. Materialist and psychologist, philosopher and spiritualist are all busy with the problem of the certainty of life after death.

The book before us is not a solution of the problem, and it must be confessed that the discussion presented fails to fulfil the promise of its introduction. Gustav Björklund was a Swedish scientist who attained much honor in his own country, but has been little known outside of Sweden. This translation ought to be welcomed as one more and a most interesting attempt at a sympathetic reconstruction of the idea of immortality on the basis of science.

To follow the full force of our author's argument one needs to understand something of the modern Cytology.

Living beings are alive because the very substance in them is living. Life is as characteristic of this substance as material characteristics are of matter. Living substance can exist only in the form of living individuals. Thus, all living beings are beyond the limitations of time and have individual immortality without exception. The cell is, therefore, as immortal as man. The tie between the soul and the cell is indissoluble. So the spiritual body of man consists of the same cell individuals in a future life as they have in time. These cells are self-existent, and so independent of the soul, and must continue to build up in another life, as they are building here, an independent organism for every man.

This is Björklund's principle, out of which, with considerable brilliancy, he works an apparent harmonizing of Idealism and Materialism. Careful reading, however, will show his theory to be largely tinctured with pantheism. The book is wonderfully interesting reading. As an indication of the trend of modern scientific thought, it is very suggestive, but to the Christian philosopher it is disappointing, for it ignores Him who declared Himself to be "the Resurrection and the Life."

EDWARD H. RUDD.

A COMPANION volume to Nixon Waterman's well-known *Boy Wanted* by the same author is published with the title, *The Girl Wanted*, as a "book of friendly thoughts." We have here the same combination of cheerful philosophy, sane advice, merry banter, and well-selected quotation, through which runs the not-too-deep brook of true Waterman verse. It is an excellent, wholesome book for a young girl. It is illustrated with eight portraits of eminent and distinguished women from Martha Washington to Florence Nightingale, with the unexpected addition of George Eliot. [Forbes & Co., Chicago, $1.25.]

THE UNWISDOM OF THE FOURTH CLASS.

By Lilla B. N. Weston.

IT may be said that there are six distinct classes of people in the world:

1. Those who have delved deeply into the recesses of learning and theology, extracted everything that is pure and perfecting and uplifting, believe it earnestly, and live it thoroughly.

2. Those who have acquired all knowledge, yet scoff at things celestial, believe very little, and live according to inclination.

3. Those who have received only the most crude truths, but believe all they have been taught that they ought to believe, and live up to their best understanding of right.

4. Those who possess only a very small amount of religious knowledge, believe what they choose to of that, make their religion a half-hearted and antagonistic thing, and live without heed or thought or charity.

5. Those who know nothing of God, consequently believe nothing, and live without heavenly responsibility.

6. Those who neither wish to know or to believe, who make a mock of all that bears the semblance of reverence of faith, and exist in a manner to cause the very angels to weep in desperation.

Those belonging to the first class are unquestionably above reproach, lofty and holy of aspiration and unsullied of mind and soul; the second class is composed of cynics with sour souls embittered by misconceptions and blundering deductions; the individuals of the third class are perhaps the people of the beatitudes who are "blessed" because they are "pure in heart." The fourth class is the hardest with which to deal, the most unstable upon which to depend, and the most difficult to touch by appeal. The fifth class loiters about the world in ignorance, requiring only to be taught something in order to enter some other class; the members of the sixth class are about as hopeless a lot as one can imagine, but patience and perseverance and example and common sense can accomplish wonders everywhere.

It is the fourth class which is by far the largest. This fourth class is the personification of contrariness, of an animated, thousand-footed perverseness. No rule of heaven is too clear to be questioned and pulled to shreds by it; no law of the Almighty is too sacred or revered to escape its criticisms and abuse; and no rite of the Church too established or undeniable to sweep its mind clean out of doubt and unbelief. Even its accepted belief, which is an extremely limited and ragged arrangement, is a lukewarm quantity; and inconsistence seems to be its instinctive and very audible watchword.

It is to be pitied, this fourth class—these unfortunates who must be, we suspect, a trifle deficient mentally. It occurs to us that these people are intensely stupid, collectively and in the abstract.

To reduce it to present-day illustration: for instance. In a distant diocese it chanced the other day that a priest refused to allow a girl to be confirmed because her mother would not consent to her wearing a veil. This has been fought out so many times and in so many different parishes that it occasions no surprise and little comment. Still, the fact remains that it is a question to be dealt with; and it is certain that abnormal diplomacy and persistence must be employed in so dealing.

There is an old definition of faith which reads: "Faith is a gift of God, whereby the understanding, being enlightened, accepts without doubting all that God has revealed." Either there is an alarming dearth of genuine faith in this age, or else its adherents are inexcusably indifferent.

From one point of view, the matter of the confirmation is amusing. Since a girl or woman may not enter a church with bared head, since the Bishop must lay his hands upon her head in order to administer the sacrament of confirmation, and since it is therefore quite plain that she cannot wear a hat, what *is* the violent objection in regard to the wearing of a veil that some foolish people so strenuously exhibit? A veil, aside from its very apparent grace and delicate beauty, seems to be an admirable way out of the difficulty. When this girl comes to marry, is her mother going to deprive her of that symbol of chastity, that diaphanous drapery in which every bride glories and which is permitted but once in every woman's lifetime?

A priest who refuses to permit an unveiled girl to be confirmed is perfectly correct in the stand he takes. Unless persons are wholly receptive in regard to our comforting and highly consistent faith, and wholly in accord with the mode of procedure relative to the sacraments, they should certainly postpone being confirmed until they are. It is like a bride or groom meaning only a part of the momentous question to which they answer "I will." In the sight of heaven, two people could not be truly married who could not devoutly reply "I will" to each and every separate word and clause in that question.

How small a provocation it takes to raise a wall between these people of the fourth class and the Divine Father who yearns to shelter them within His everlasting arms! *C'est bien dommage,* but it is the way of the world.

There seems to be a deplorable opinion among some Church people that anything savoring of "high church" must be combated and warded off as one would fight off the plague. It has ever been a matter of amazement that they who would vie with each other to heap honors upon an earthly king, or any of the royal family, or any of the aristocracy, or any of the possessors of great wealth, do so begrudge a little magnificence in connection with the greatest of all Sovereigns.

How could one *possibly* render unto Him too much light, too much song, too much glory, too much praise, too much adoration or homage? He who is the Nucleus of all light, the Melody of all song, the Centre of all glory, the Inspiration of all praise, the Creator of all adoration and homage, must be wearied and saddened by such flagrant selfishness and narrowness. Surely no linen is quite fine enough, no silk or satin quite rich enough, no lace quite rare enough, no jewels quite splendid enough, in which to serve Him; no candles quite bright enough to symbolize His glory, no altar quite spotless enough upon which to serve the Divine Repast! Only the flowers that He hath made, and the plants which His sunshine causes to grew and wax luxuriant are quite meet for the Most High.

When we have a distinguished guest to dine with us, we spread fair linen upon the table, we bring out our choicest cut-glass and our richest gold and silver, and we light our brightest and most effective lights. Also we employ the most skilled servants we are able to procure, we wear our most gorgeous clothes, we serve the most carefully selected food, and we entertain with all the grace and tact and wit and brilliance we can bring into play.

Yet, mark you, the identical people who do this come to the Lord's table hurriedly dressed, thoughtless of mind, heedless of soul, flurried of temper; they drink from the cup He died to fill, and they eat from the plate He died to save, and they meet Him who beareth in His hands and His side the wounds bestowed by humanity, and whose heart is wounded deeper than all by humanity's indifference—and what do they do? How do they treat this greatest of all Beings who is both Guest and Host of all the world? They complain because His table is lighted by even two faintly flickering lights; they find fault because His servant, the priest, is arrayed in fine linen and a robe befitting the occasion; they make a fuss because the sign of the cross—that symbol of all divinity, that sacred seal of heavenly love—is made; and they go home grumbling at what they are pleased to term "the airs put on by those High Churchmen!"

Must not God be sometimes moved to smile at the outrageous childishness of some of His obstinate children? For obstinate they are, and usually the obstinacy is more or less wilful.

We sing "Glory to God in the highest" and then the people of the fourth class raise a great hue and cry because two or three dozen of pure wax candles shine forth around the beauteous, glowing cross to whose Divine Bearer we look "for the means of grace and for the hope of glory."

It is not the mere form and movement of a ritualistic service that appeals to right-minded people; it is the reason for them, the lofty spirit which impels such worship—the true and loyal and loving heart which must be behind all churchly pomp and ceremony.

Still, it is a question which arouses some men's wrath as no other will. And it is human to dread to dip a finger into an already boiling pot. Upheavals are, to put it mildly, exceedingly unpleasant things; and the wise person avoids them whenever possible, both for his own sake and for the sake of the general good. But let us pray God to put it into the hearts of the distressing fourth class to judge gently, and to see with the eyes of faith and to hear with the ears of intelligence and to speak with the chaste lips of discretion.

Good there certainly is in all honest worship, whether "high" or "low"; but ponder: is God not worthy of the best and the finest that we have to give?

"ALONE, YET NOT ALONE."

Alone in the world! Did I say it?
Yes, over and over again.
And my eyes they were blinded with weeping,
And my heart it was weary with pain.

I thought of the years of devotion,
Of the wonderful love that was mine,
And I tried to praise God for past mercies,
To be thankful, and not to repine.

Alone in the world! *Dare* I say it?
With the "God of all comfort" so near;
His grace all sufficient to guide me,
His love all abiding to cheer.

And how can I honor the Master?
And how can I show forth His love?
By carrying cheer to some mourner,
By pointing the way up above.

By "telling it out" to the stricken,
That God *does* bring healing and peace.
We have only to answer His bidding,
And sorrow and sighing will cease.

Then come, all ye mourners, and praise Him,
And change joy for grief, smile for sigh;
Hear the message the Saviour has brought us:
"What I do, thou shalt know bye and bye."

Minneapolis. —*Elisabeth E. Kent.*

ON CHANGING ONE'S NAME.

By the Rev. Henry Martyn Kieffer.

AT one of the tables in the dining room of my hotel is a very interesting family consisting of a mother and four young children. The two oldest are girls, the two youngest are boys. My attention was originally called to them by the very good behaviour of the children at table, a fact to be accounted for by the manifestly strict discipline exercised by the mother.

One of the boys, a little chap of five, is called Henry George. The family name, let us say, is Smith. With the family name we are not presently concerned, our interest being entirely taken up with the name of the five year old boy, Henry George—a name that would seem rather mature for such a little fellow, and which not a few of the guests at the hotel have endeavored, from time to time, to foreshorten or abbreviate into "Harry," or Georgie. But the mother always gently and courteously resists all such kindly meant innovations, reminding people that "the boy's name is Henry George, please."

And so, Henry George it is, and will continue to be. The family, you see, call him by this name, and outsiders will inevitably follow their lead. If the family nick-name him "Harry," "Harry" it would be. But they, stoutly sticking to Henry George, Henry George it will be.

It may be difficult to maintain a name like this for a child in the face of the tendency of outsiders at interference, but there is even a greater difficulty in regaining a name after it has once been allowed to be exchanged for a nick-name. I have a friend whose baptismal name is Henry. When he was sixteen years old he went away from home and was gone three years. During his absence an older sister, for purely sentimental reasons, began to speak of him as "Harry." In a short time the other members of the family fell into the habit—although the father of the household long held out against it—and, of course, outsiders gradually followed the fashion set by the family. When the boy returned to his home he was surprised at the change, but he had to submit, and by and by came even to sign his name in the new style. When he came to manhood, however, he desired to reëstablish his proper baptismal name; but it took him many years to reconquer his right to be called "Henry," for the nick-name was fortified with all the advantage of custom, and stoutly refused to surrender.

Now this Henry was a minister, and he had a son who was named Henry after his father. This seeming to be too ponderous a cognomen for a little child, visitors began to show a wonderfully common and unanimous disposition to soften it down into "Harry." But the father, remembering his own experience, was obdurate, and gently but firmly corrected every person who ventured to call the child "Harry." "His name is Henry, please," he would say, "and we want him called by that name for the good and sufficient reason that it is his name. It may seem too old a name for a baby, but, you see, he isn't going to remain a baby. He'll grow, and he'll grow into the name. Besides," he would say with a smile, "they call me 'Harry,' although my name is 'Henry,' and when my boy is a young man I will be well along in years, and then, if he is called 'Harry' and I am called 'Harry,' I very much fear that people may acquire the evil habit of speaking of him as 'the young Harry' and of me as 'the old Harry'—which, my dear sir, would never do for a clergyman."

All of which would seem to show two things: first, that people generally will call you by the name that you call yourself by, and that they are not much to be blamed if they do; and second, that when you want to restore a proper name that you and your family have allowed to go by default, you will have a good deal of trouble in doing it. I do not assert that it cannot be done, but it will take years to do it.

"Which things are an allegory."

LETTERS TO GOD.

By Clara Marshall.

THOSE who have read the story of *Sentimental Tommy* are not likely to forget that story's most thrilling scene, the one in which Tommy is pictured as standing by the coffin of the "painted lady," and saying to the officiating clergyman that that coffin contains a letter to God, written by the daughter of the woman who lies there, and giving him the names of those responsible for an irresponsible creature's downfall. "This coffin is closed until Judgment Day," is the clergyman's only response.

The young writer of that letter was too young to realize that she might have spared herself the unaccustomed labor of handling a pen, slowly scrawling what had been read by an All-Seeing Eye before it went down on paper. Letters to God write themselves, and are hid away in every coffin containing the ashes of any one who has been the victim of man or woman. No need for them to be written on perishable paper or imperishable stone. He from whom no secrets are hid has read them, and at the last great assize they will appear in evidence against those who have wantonly, or for selfish ends, broken the great seventh commandment.

The first letter to God was written on the ground in the blood of Abel, but though the punishment of the offender was swift and terrible, the letters that have followed it no man may number. God has written on stone ten letters to man, six of them teaching him his duty towards his fellow man. In repudiating any one of these he becomes the follower of Cain. The seducer of innocence; he who puts the cup to his neighbor's lips, thus killing his soul; he who takes advantage of ignorance to push his own fortunes, keeping, perhaps, within the pale of man's law, but ignoring God's commandment; he who, with a poison tongue, kills his neighbor's good name, there are charges against him in letters to God, the writing in which will never be rendered illegible by the passing of the centuries.

Omnipotence is ever on the side of the weak and defenseless victim of cruelty or injustice. Instinctively the little village girl knew this, who wrote that letter to God that was to share her mother's coffin; knew that armed with such a missive the poor, mindless mother might face not only those who would have stoned her here below, but those whose sin it was that she had become a social outcast.

"My duty towards my neighbor is to fear him," answered the little Sunday school pupil who had not learned his catechism according to book. He was promptly called to order by a frowning teacher, and yet who will say that he was not right? Men need not be taught to fear those among their neighbors who are strong in their own strength, but those letters to God are more to be dreaded than the weapons of the mighty. God's poor; God's orphans; God's feeble-minded: these send letters upward to be read by one Eye alone, and the vengeance they demand is one of the certainties of eternity.

"Why didn't you punch his head?" demanded big John Brodie (in *Nicholas Nickleby*) of the brutal schoolmaster's prisoner. "I could ha' licked a dozen of him when I was as young as you." And then he goes on to say, "God forgive me for bragging over the weakest of his creatures!" One need not add that the big boaster's rescue of this weak creature furnished one of the most delightful pages in Dickens' great reform story.

On the tomb of a woman who was not hedged in when young and impressible, a woman who before rising in her profession as actress had had a hard struggle to live, a woman who had been talked about, may be read a letter to God contained in two words, "Thou knowest.". In those two words is told a tale of temptation; of blame to be shared with others; of want of guidance. God does not need to read it, but it was a lesson for the passer-by, blotting out the memory of a frail dead woman with the reminder of a living God who has said, "Vengeance is Mine: I will repay."

Church Kalendar

Oct. 2—Nineteenth Sunday after Trinity.
" 9—Twentieth Sunday after Trinity.
" 16—Twenty-first Sunday after Trinity.
" 18—Tuesday. St. Luke, Evangelist.
" 23—Twenty-second Sunday after Trinity.
" 28—Friday. SS. Simon and Jude.
" 30—Twenty-third Sunday after Trinity.

KALENDAR OF COMING EVENTS.

Oct. 20—Social Service Workers, Cincinnati.
" 31-Nov. 4—Ann. Meeting of Nat'l G. F. S. at Buffalo.

MISSIONARIES HOME ON FURLOUGH.

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York.]

CHINA.

SHANGHAI:
BISHOP GRAVES,
The Rev. R. C. WILSON of Zangzok,
The Rev. G. F. MOSHER of Wushi,
Mr. MONTGOMERY H. THROOP, of St. John's University, Shanghai.

HANKOW:
BISHOP ROOTS.

JAPAN.

TOKYO:
BISHOP MCKIM.
The Rev. C. H. EVANS of Mayebashi.

KYOTO:
BISHOP PARTRIDGE.

CUBA.

BISHOP KNIGHT.

THE PHILIPPINES.

BISHOP BRENT.

PORTO RICO.

BISHOP VAN BUREN.

Personal Mention

THE Rev. FREDERICK T. ASHTON, for some time assistant at the Church of the Epiphany, New York, has removed to the diocese of Albany, where he will do general missionary work under Bishop Nelson.

THE Rev. ROBERT M. BOTTING, for the past three years rector of Holy Innocents' Church, Evansville, Ind., has accepted an appointment in the district of Salina, and is now at work.

THE Rev. FRANK N. BOUCK, late chaplain at St. John's School, Manlius, N. Y., has become assistant at St. Paul's Church, Buffalo, in which city the earliest days of his ministry were spent.

THE Rev. A. L. BUMPUS has accepted a call to St. Andrew's Church, Ayer, Mass., and expects to enter on that work November 1st.

THE Rev. AZAEL COATES, rector of the House of Prayer, Branchtown, Philadelphia, has been called as curate of Christ Church, Norfolk, Va., and will enter upon his duties early in October.

THE Rev. JOHN S. COLE, for a number of years rector of St. Andrew's Church, Waverly, Iowa, who some months ago resigned to become rector at Dayton, Wash., is to return to Waverly, and will be in residence after October 30th.

THE Rev. JOHN F. COLEMAN has resigned the charge of the Church of St. James the Less, Ashland, diocese of Virginia, and will enter upon his duties as rector of St. Paul's Church, Suffolk, diocese of Southern Virginia, on the Twenty-first Sunday after Trinity. His adddress after October 15th will be St. Paul's Rectory, Suffolk, Va.

THE Rev. JOHN COSTELLO, who has been in charge of Christ Church, Everett, and St. James', Bedford, diocese of Harrisburg, leaves for Australia October 17th from San Francisco. Address G. P. O., Sydney, Australia.

THE Rev. W. A. CRAWFORD-FROST of Baltimore, who for several years has retired from active service in the Church, has accepted the rectorship of St. Mary's Church, Emmorton, Harford county, Md., to succeed Rev. W. L. Glenn, who resigned last April. Mr. Crawford-Frost has been in temporary charge of this church for some weeks past. He will continue to reside at his present home in Baltimore.

THE Rev. ALFRIC J. R. GOLDSMITH of McCook, Neb., has moved into the new rectory, the address being 519 First Street West.

THE Rev. GEORGE C. GROVES, for several years general missionary of the Archdeaconries of Brooklyn, has been elected rector of Trinity Church, Utica, N. Y., in succession to the Rev. Dr. John R. Harding, secretary for the Missionary Department of New York and New Jersey.

THE address of the Rev. EDWIN JOHNSON has been changed from Manitou, Colo., to Holcomb, N. Y.

THE Rev. WILLIAM H. JURNEY has been appointed as assistant to the Rev. James M. Johnson in the mission work around Rhinelander, Wis. (diocese of Fond du Lac).

THE address of the Rev. HOBART L. MARVIN has been changed to Mapleton, Iowa.

THE Rev. GEORGE GRENVILLE MERRILL, rector of St. Mary's Church, Buffalo, N. Y., for the past eight years, has tendered his resignation, effective on the Sunday next before Advent.

THE Rev. W. F. PARSONS has resigned the rectorship of the Church of the Incarnation, Atlanta, Ga., and will take up missionary work in the diocese of Rhode Island. His address after November 1st will be Phillipsdafe, R. I.

THE Rev. A. OVERTON TARRANT, Ph.D., late rector of Calvary Church, Sandusky, Ohio, has accepted the charge of St. Stephen's and St. Peter's churches and St. Clement's mission, Buffalo, N. Y.

THE Rev. ERNEST C. TUTHILL, curate at Trinity Church, Boston, Mass., has been chosen rector of Christ Church, Newton (diocese of Newark), N. J., in succession to the Rev. CHARLES L. STEEL.

THE address of the Rev. SAMUEL G. WELLES, recently of Cincinnati, Ohio, is now Church of the Redeemer, Chelsea, Okla.

THE Rev. F. M. WILSON, rector of St. Stephen's parish, Middlebury, Conn., resigned, the resignation to take effect December 1st.

THE Rev. FRANK B. WENTWORTH, Archdeacon and general missionary of the diocese of Lexington, will be in New York, Philadelphia, and vicinity during the months of October and November in the interest of missionary work in the mountains of Kentucky. His address after October 20th will be care of Rev. W. G. McCready, D.D., rector of St. Peter's parish, 345 State Street, Brooklyn, N. Y.

ORDINATIONS.

DEACONS.

VERMONT.—On Sunday, October 2d, at St. Paul's Church, Burlington, by the Bishop of the diocese, CHARLES CHASE WILSON of Bethel, Vt., a graduate of the University of Vermont and later a student at Oxford, England. The candidate was presented by the Rev. Dr. Bliss, and the sermon was preached by the brother of the candidate, the Rev. R. C. Wilson, a missionary in Shanghai, China. Other clergy present were the Rev. Messrs. Johnson, Clarke, Abbott, and Graves. The Rev. Mr. Wilson will reside at Rock Point and serve at Winooski and Buck Hallow.

RETREATS.

ST. JOHN BAPTIST HOUSE, NEW YORK.

A three days' retreat for associates and other ladies will be given at St. John Baptist House, 233 East Seventeenth Street, New York, beginning Thursday evening, November 10th, and ending Monday morning, November 14th. Conductor, the Very Rev. F. L. Vernon, D.D. Apply to the ASSISTANT SUPERIOR.

MARRIED.

CRARY-DARMOUR.—On October 1, 1910, at the Church of St. Mary the Virgin, New York City, by the Rev. C. M. Dunham, FRANCES MARY DARMOUR and ROBERT FULTON CRARY, JR. No cards.

DIED.

BATES.—Entered into rest, in Findlay, Ohio, in the early morning of Tuesday, September 20th, CAROLINA STURTEVANT BATES, mother of Rev. Carroll L. Bates, rector of St. Mark's Church, Lake City, Minn., in the 74th year of her age. Interment from St. James' Memorial Church, Titusville, Pa.

"Blessed are the deal who die in the Lord."

SEARING.—Fell asleep in Jesus on Tuesday night, October 4, 1910, at Saratoga Springs, N. Y., the Rev. SAMUEL STANLEY SEARING of Winthrop, Mass., missionary to deaf mutes in Massachusetts and adjacent dioceses.

TOWNSEND.—At the home of her sister, Mrs. John G. Webster, Palmyra, N. Y., September 22, 1910, entered into rest Miss JUSTINE TOWNSEND. For many years Miss Townsend had been a faithful communicant of Zion Church.

"Grant her eternal rest, O Lord, and let light perpetual shine upon her."

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employes; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

A PRIEST would like to hear of a lady with some means, who would help in the formation of a Sisterhood on very simple lines, for work among a poor foreign population. A knowledge of French or German, or both, would be of great advantage. Address G., care LIVING CHURCH, Milwaukee.

A RECTOR wanted for a parish in a Central Pennsylvania town of 5,000 population. Edifice just erected at cost of $16,000. Healthful mountain climate. Address W. X. Y., care LIVING CHURCH, Milwaukee.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach eight courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle St., Chicago.

PARISH of St. Philip, Palestine, Texas, is without rector. $900 largest stipend ever raised. Church and rectory new and without debt. Correspondence with Vestry asked. I. S. DALLAM, *Secretary*, No. 711 Magnolia Street.

CHAPLAIN wanted for Boys' School, Catholic Churchman, unmarried, able to teach English courses through college entrance. Address IMMEDIATE, care of LIVING CHURCH, 153 La Salle Street, Chicago.

THE RECTOR of All Saints' (Dorchester), Boston, desires to correspond with an active young priest in regard to a curacy. Address Rev. S. B. BLUNT, 79 Beaumont Street, Boston, Mass.

PLEASANT HOME and small wages offered for help with housework and two babies; or home in exchange for light work. RECTORY, Stottville, Columbia County, N. Y.

PRIEST wanted, unmarried, as curate in Catholic parish in an eastern city. Salary $1,000. Address, with references A. B. C., care LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

ORGANIST AND CHOIRMASTER, thoroughly qualified to train boys' voices, desires change, account of climate. Fifth year present position. Churchman; single; energetic; choral director; three-manual organ. Good salary, field for teaching essential. First-rate references. Address CONCERT ORGANIST, care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER holding first-class position desires change. Boy-voice specialist, brilliant concert organist, and communicant. References from London and New York organists. Also present rector. Address DIAPASON, care LIVING CHURCH, Milwaukee.

POSITION WANTED, by refined young woman as companion to an elderly woman, in or near New York City. Address LEE, care LIVING CHURCH, Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY by a Churchwoman trained in English Sisterhoods. MISS L. V. MACKRILLE, Chevy Chase, Md. *N. B.* Miss Mackrille has returned from Europe, and the workroom was reopened October 10th.

ST. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisburg Square, Boston, Mass., reopens September 15, 1910. Address to SISTER THERESA.

UNLEAVENED BREAD.

PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Lock Box 173, Peekskill, N. Y.

PARISH AND CHURCH.

THE BURLINGTON PIPE ORGAN CO. of Burlington, Iowa, manufacturing one of the very best organs on the market, kindly solicits correspondence with churches desiring to purchase new organs. For solidity of construction, beauty of architecture, and sweetness of tone our organs have no equal. You will save money for your church by corresponding with us before purchasing.

MR. RAYMOND V. NOLD, Choirmaster and Conductor Church of St. Mary the Virgin, New York, announces the opening of his new studio for PIANO INSTRUCTION, 224 West End Avenue, Monday, October seventeenth.

ALTAR WINES, $1.00 a gallon. Made from California grapes. Absolute purity guaranteed by chemical analysis. Send postal for descriptive pamphlet. Address EDITOR, THE AMERICAN CATHOLIC, South Pasadena, Calif.

SUCCESSFUL PLAY, specially written for Choir Boys and Guilds; easy, amusing. Single copies, 15 cents; ten, $1.25. On sale DICK & FITZGERALD, 18 Ann Street, New York, or of C. H. WELLS, 960 Broad Street, Newark, N. J.

ORGANS.—If you desire an Organ for Church school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

POST CARDS of Episcopal churches only for sale, two for five cents. or will exchange. Send for list. WILFRID CRANE, Roselle Park, New Jersey.

HEALTH AND SUMMER RESORTS

INSTITUTE OF THE MERCIFUL HEALER, TAMPA, FLORIDA.—Ideal location and conditions. Clergyman-physician in charge. Specialists in Mano and Psycho-Therapeutics. The treatment is masterful in all chronic and nervous diseases, and for bad habits and moral perversions. Daily Eucharist, and sacramental and therapeutic "laying-on of hands" in Holy Unction. Ninety per cent. healed. Limited number received. Address REV. DR. R. E. CAMPBELL, 533 S. Boulevard.

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern: homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

TRAVEL.

A LADY, experienced, would like to hear of a party of young ladies requiring a chaperon for travel or study abroad. MRS. FLINT, 6212 Jefferson Avenue, Chicago, Ill.

FLORIDA HOMES.

REALLY TROPICAL FLORIDA. Below frost dangers. Where really tropical fruits grow to perfection. A few ten acre plots for homeseekers only. Speculators are not wanted. Groves made and cared for by TROPICAL FRUIT COMPANY, Modello, Dade County, Fla.

APPEALS.

URGENT NEEDS IN IDAHO.

The government sanitation laws have compelled me to make improvements in our Indian Church school at Ross Fork, Idaho. Also the church, which was wrenched by storm, had to be fixed and a heating plant put in the school. I need at least $2,500 to meet this necessary demand. Who will help me in this work for a needy and pitiful people seeking after Christianity?

St. Luke's Hospital, Boise, Idaho, has been crowded with sufferers and is doing a great work, but to carry it on successfully we must have a contagious ward. An adjacent cottage on the same block can be gotten at $5,000. Who will help me in this good work for the sick? Send contributions to BISHOP FUNSTEN, Boise, Idaho.

NOTICES.

THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS.

The national, official and incorporated society is the GENERAL CLERGY RELIEF FUND, which name is now the legal title for the old and much longer name. The only means of pension and relief in sixty-five dioceses and missionary jurisdictions.

Kindly remember in wills with legacies and bequests, and with gifts and offerings.

ALFRED J. P. MCCLURE, *Treasurer*,
Church House, Philadelphia.

CHURCH EXTENSION FUND OF THE DIOCESE OF SOUTHERN VIRGINIA (INC.).

Organized for the purpose of general Church Extension in Southern Virginia, its special work being in the undeveloped territory of the Diocese; the assistance of non-self-supporting parishes; missionary work in the mountain section; and work among the colored people of the diocese. Donations and bequests for this work, which are solicited and will be gratefully received, should be made to "The Church Extension Fund of the Diocese of Southern Virginia, Inc." Contributors can indicate the special work their contributions shall be applied to.

W. E. MINGEA, *Treasurer*,
Abingdon, Virginia.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
507 North Broad Street, Elizabeth, N. J.

THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH BUILDING.

THE AMERICAN CHURCH BUILDING FUND negotiates loans for parish buildings and makes gifts to build churches. Information and literature at Music Hall during General Convention.

J. NEWTON PERKINS, *Corresponding Secretary.*

GIFTS OR BEQUESTS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

THE BOARD OF MISSIONS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request.

The Corresponding Secretary,
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS—$1.00 a year.

REGISTER OF CHURCH SERVICES.

A blank book, properly ruled, with printed headings, for the recording of all services in the church. There is space for date, hour of service, preacher, and other details required for the purpose. Size 8x10½ inches, cloth bound, 100 double pages. $1.25; by express, prepaid, $1.37. A clergyman having ordered one writes:

"The *Register of Church Services* arrived safely to-day by express. I am very much pleased with it, as I feel it is just what we need in this parish. Thank you for sending it so promptly." Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

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may be purchased, week by week, at the following places:

NEW YORK:
Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
Thos. Whittaker, 2 Bible House.
E. S. Gorham, 37 East 28th St.
R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BROOKLYN:
Church of the Ascension.

BOSTON:
Old Corner Bookstore, 27 Bromfield Street.
A. C. Lane, 57 and 59 Charles Street.

SOMERVILLE, MASS:
Fred I. Farwell, 34 Summer Street.

BALTIMORE:
Lycett Stationers, 317 North Charles Street.

PHILADELPHIA:
Jacobs' Book Store, 1210 Walnut Street.

WASHINGTON:
Wm. Ballantyne & Sons, 428 7th St., N. W.
Woodward & Lothrop.

ROCHESTER:
Scranton, Wetmore & Co.

MILWAUKEE:
The Young Churchman Co., 484 Milwaukee St.

CHICAGO:
LIVING CHURCH branch office, 153 La Salle St.
A. C. McClurg & Co., 215 Wabash Avenue.
The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

ST. LOUIS:
E. T. Jett Book & News Co., 806 Olive St.
Phil. Roeder, 616 Locust St.
Lehman Art Co., 3526 Franklin Ave.
Wm. Barr Dry Goods Co., 6th and Olive Sts.

LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W. (English agency for all publications of The Young Churchman Co.)
G. J. Palmer & Sons, Portugal Street, Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

"LAST CALL."

The second subscription edition of Dr. Little's *Reasons for Being a Churchman* goes to press next week. This is therefore the last opportunity to send in an order, for no orders can be accepted after the forms go to press. The first subscription edition of 11,000 copies has been distributed, and so pleased has everyone been with the book and so urgent was the demand for more, that a great many orders were duplicated. In several instances where ten copies were received a new order for fifty and one hundred copies was sent in. This second edition to date numbers 6,000 copies, and none will be printed in excess of the orders on hand at the moment of going to press. The terms are 19 cents per copy for any number (not less than 10 copies in an order), and $18 where a full hundred is ordered. Address, if any are wanted, The Young Churchman Co., Milwaukee, Wis.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

A. W. WILDE CO. Boston, Mass.

Peloubet's Select Notes on the International Lessons for 1911. A History of Israel and Judah. Stories of Great Men from 900 to 300 B. C. The basis for teaching all grades in the Sunday school. With all that can aid the teacher in his own study and in teaching as Broad Views of the History, Making One Consecutive Story, Explanation of the Text. Illustrative Pictures. Suggestive Illustrations. Light from Many Sources. Library References to Aid the Teacher in Further Researches from Oriental, Literary, and Scientific Sources, and a wide range of Biblical literature. Other aids. Practical Suggestions, Suggestions to Teachers, School of Practice, Maps, Charts, Pictures. A Chart of Old Testament Chronology. Applications to the Needs of To-day. By Rev. F. N. Peloubet, D.D., Prof. Amos R. Wells, A.M. 37th Annual Volume. Price $1.25. Interleaved edition $2.00.

THE CENTURY CO. New York.

The Creators. A Comedy. By May Sinclair, Author of *The Divine Fire, The Helpmate,* etc. With Illustrations by Arthur I. Keller. Price $1.30 net.

EDWIN S. GORHAM. New York.

A Century of Achievement: The History of The New York Bible and Common Prayer Book Society for One Hundred Years. By Arthur Lowndes, D.D. In two volumes.

DODD, MEAD & CO. New York.

The Better Man, With Some Account of What He Struggled for and What He Won. By Cyrus Townsend Brady, Author of *The Island of Regeneration, The Patriots,* etc. Illustrated by F. Graham Cootes. Price $1.50.

Mary Magdalene: A Play in Three Acts. By Maurice Maeterlinck. Translated by Alexander Teixeira de Mattos. Price $1.20 net.

In the Kaiser's Capital. By J. F. Dickie, D.D., Pastor of the American Church, Berlin, 1894-1908. Price $2 net.

THE JOHN M'BRIDE CO. New York.

Bacon is Shake-Speare. By Sir Edwin Durning-Lawrence, Bart.B.A., LL.B., etc. Together with a Reprint of Bacon's Promus of Formularies and Elegancies. Collated, with the Original MS. by the late F. B. Bickley, and revised by F. A. Herbert of the British Museum.

H. W. GRAY CO. New York.

Hints on Organ Accompaniment. By Clifford Demarest.

How to Think Music. By Harriet Ayer Seymour, Teacher of the Pianoforte at the Institute of Musical Art.

THOMAS Y. CROWELL & CO. New York.

The Beauty of Every Day. By J. R. Miller, Author of *Silent Times, Making the Most of Life,* etc. Price 65 cents net.

The New Bible-Country. By Thomas Franklin Day, Professor of Old Testament Languages and Literature in the San Francisco Theological Seminary.

LITTLE, BROWN & CO. Boston.

A Prairie Rose. By Bertha E. Bush. With Illustrations by Griswold Tyng. Price $1.50.

Martin Hyde, the Duke's Messenger. By John Masefield. With Illustrations by T. C. Dugdale. Price $1.50.

The Sidney Books. *Sidney: Her Senior Year.* By Anna Chapin Ray, Author of *Sidney at College, Janet at Odds,* etc. Price $1.50.

The Soliloquies of St. Augustine. Translated into English by Rose Elizabeth Cleveland. With Notes and Introduction by the Translator. Price $1.50 net.

CHARITIES PUBLICATION COMMITTEE. New York.

Russell Sage Foundation. *Workingmen's Insurance In Europe.* By Lee K. Frankel and Miles M. Dawson. With the Coöperation of Louis I. Dublin.

HOUGHTON MIFFLIN CO. Boston.

The Christmas Angel. By Abbie Farwell Brown. With Illustrations by Reginald Birch. Price 60 cents net.

BY THE AUTHOR.

Elizabeth's Story. By Grace Howard Peirce, Associate S.H.N. Sold for the Benefit of the Sisters of the Holy Nativity, Fond du Lac, Wis. Price .55 post paid. For sale by The Young Churchman Co., Milwaukee, Wis.

NEW ENGLAND NEWS CO. Boston.

"World Corporation." By King Camp Gillette, Discoverer of the Principles and Inventor of the System of "World Corporation."

PAMPHLETS.

Report of the Council of the Brotherhood of St. Andrew in the United States, for the year 1909-1910. [Nashville, Tenn.]

Sunday School Service Book for the Church Year. Rev. Henry Evan Cotton. Price 10 cents per copy.

The Bible in the Prayer Book (Epistles and Gospels). By A. W. N. Porter, Church Divinity School. [San Mateo, Calif.]

North American Civic League for Immigrants. A Patriotic Society. Annual Report 1909-1910. [Office 173 State Street, Boston, Mass.]

The Church at Work

ANNUAL MEETING OF ST. BARNABAS' GUILD.

The Guild of St. Barnabas for Nurses held its twenty-fourth annual meeting in Pittsburgh on Monday and Tuesday, October 3d and 4th. The annual sermon was preached at St. Peter's Church on Monday evening by the Rev. L. C. Morris of Los Angeles. The corporate Communion took place in the chapel of the Church of the Ascension, at 7:45 A. M. on Tuesday, the Chaplain General, Bishop Whitehead, officiating. A meeting of the secretaries with the General Secretary occurred subsequently, and at 10 o'clock the council assembled for business in the Ascension parish house. The morning was given up to the reading of the reports and election of officers, the list of which is: Chaplain-General, the Bishop of Pittsburgh; General Secretary, Mrs. William Read Howe, Orange; General Treasurer, Mrs. Arthur Van Harlington of Bryn Mawr. Editor of the *News-Letter,* Mrs. N. B. Potter of New York.

In the afternoon a paper on "The Value of Biography, and Especially the Biography of Noted Nurses," was read by Theodore Diller, M.D., and the business of the Council occupied the remainder of the session. An invitation was accepted to meet in Chicago in the first week in November, 1911. There were fifteen branches represented by thirty delegates, coming from points as widely separated as Portland, Maine, and San Diego, Cal.

The social features of the gathering were an afternoon reception for the delegates and Pittsburgh branch, by Bishop and Mrs. Whitehead, at their residence on Monday; a luncheon in the parish house by the ladies of the Church of the Ascension, and an automobile ride through the parks and a visit to the new Calvary Church at the close of the sessions on Tuesday.

CLUB HOUSE OPENED AT DUBUQUE, IOWA.

A new parish club house to be used for the purpose of work among the men and boys of St. John's parish, Dubuque, Iowa (the Rev. John C. Sage, rector), was formally opened on the evening of St. Michael and All Angels' Day. The house is a three-story brick structure containing ample facilities for the purposes for which it is designed. The lower floor is to contain the gymnasium and bowling alleys; on the second floor is a large assembly and reading room, off of which is the rector's office and lavatories. This room is tastefully finished in green and

ST. JOHN'S CLUB HOUSE, DUBUQUE, IOWA.

cream white and is furnished in mission style. On the third floor is located billiard and game rooms, completely furnished for the recreation of those having the privileges of the club. The Fellowship Club for men will open its sessions with some hundred members who will have the privileges of the club every evening and indulge in social meetings twice a month, at which many of the prominent citizens of Dubuque have consented to speak. The boys of the parish will utilize the building upon certain afternoons of the week and the Girls' Club will enjoy it at stated periods. On Sundays the building will probably be used for Sunday school purposes.

PARISH HOUSE AND CHAPEL BLESSED AT BURLINGTON, VT.

The new parish house and chapel of St. Paul's Church, Burlington, Vt., erected in place of the old structures consumed by fire last winter, at a cost of some $22,000, was dedicated and blessed by Bishop Hall on Saturday, October 1st. The first part of the service was held in the parish hall; and then the clergy and people moved to the adjoining chapel, which was dedicated. The Holy Eucharist followed, celebrated by the Rev. Dr. Bliss, the rector, assisted by the Rev. A. C. Clark and the Rev. J. G. Currier. The clergy beside those mentioned above were the Rev. George B. Johnson, the Rev. Mr. Abbott, and Rev. Dr. Graves of Burlington. The parish hall and chapel are now much enlarged, and the whole structure includes, besides the hall and chapel, rooms for the Women's and Girls' Friendly societies, and accommodations for the clergy, the choir, and for a resident priest or deacon. Among the gifts were Cathedral chairs from Mrs. L. C. Clark, choir-room furniture from Mr. Hall, the organist, and many handsome pictures from Florence, given by Mrs. Henry Wells.

CONGREGATIONAL MINISTER IS A POSTULANT FOR HOLY ORDERS.

Dr. John H. Davis, a graduate in medicine, who has for twenty years been a minister in the Congregational body, has applied for orders in the Church and has been received as a postulant by the Bishop of Iowa. He has been assigned to St. Mark's, Anamosa, and St. George's, Farley, Iowa. Dr. Davis' home was in Halifax, Nova Scotia, and his wife and two sons have joined him at Anamosa, and the family will reside in the rectory. Dr. Davis will officiate on alternate Sundays at Anamosa and Farley.

ST. MARGARET'S HOSPITAL, PITTSBURGH.

The long delayed opening of the St. Margaret's Memorial Hospital, Pittsburgh, took place on the afternoon of October 1st. A short service was held in the chapel by the Bishop of the diocese, assisted by several of the clergy of the city. The Bishop made an address of congratulation, and was followed by a greeting from Dr. J. H. McClelland, in behalf of one of the city hospitals, and with a few appropriate words the president of the board of trustees, the Hon. George W. Guthrie, declared the hospital open for inspection and the reception of patients. A large number of people from the various parishes visited the wards and other parts of the building, which has been entirely renovated and brought up to date in its equipments, at an outlay of $30,000. The first

patient entered on Monday morning, a son of one of the clergymen of the diocese.

The hospital was built and endowed by the late Mr. John H. Shoenberger, as a memorial to his wife Margaret Shoenberger, for whom it is named. It is built of red brick, with the chapel fronting the main entrance, in pavilion style. There are four large wards, each with a sun parlor at one end; private rooms on the first and second floors, a suite of rooms for the superintendent, and a nurse's home, with sitting and bed rooms. The building has its own ice and refrigerating plant, and all necessary offices, dining rooms, serving rooms, and kitchen, with a handsome operating room, and although not of large capacity, is in every way complete. The secretary of the board of trustees is Mr. N. P. Hyndman; and the superintendent is Mr. John Reid.

ANNIVERSARY AT EAST PROVIDENCE, R. I.

ST. MARY'S CHURCH, East Providence, R. I., celebrated the fortieth anniversary of its founding on Sunday, October 2d, and Monday, October 3d. A parish corporate Communion was made at the early Eucharist on Sunday and at 10:30 a festival Eucharist was offered, at which the rector, the Rev. Herbert C. Dana, preached an historical sermon. In the evening the Rev. Dr. Fiske of St. Stephen's, Providence, preached, congratulating the parish on successfully passing through the forty years of pilgrimage and trial. The Evensong ended with a solemn *Te Deum*. A large offering was received. On Monday a reception and entertainment was given in the town hall, one of the speakers being the president of the town council.

The parish was founded by the late Rev. Robert H. Paine and the church and rectory were built by him in 1870. The Rev. Daniel I. Odell was in charge from September 2, 1877, to November 16, 1884, and became the founder of St. Mary's Orphanage. The parish has had times of depression, but present prospects are most encouraging.

ILLNESS OF REV. DR. S. S. MARQUIS.

A SEVERE cold, contracted by the Very Rev. Samuel S. Marquis, D.D., Dean of St. Paul's Cathedral, Detroit, necessitated his removal to the hospital and abandonment of his attendance as deputy (for the present at least) to General Convention. Dr. Marquis is reported as much improved, and the hope is that he will be able to attend the later sessions of the Convention. The Rev. William Gardam, rector of St. Luke's Church, Ypsilanti, Mich., took the place of Dr. Marquis.

DETROIT SUNDAY SCHOOL INSTITUTE.

THE TWENTIETH meeting, held in St. Paul's chapel, Detroit, Mich., Sunday and Monday, October 2d and 3d, fully maintained the standard for interest and useful suggestions the Institute has always held. This year the Rev. Paul Faude, rector of St. Joseph's Church, was the speaker. Taking for his text The Saviour's Command in behalf of children, he showed in how many ways we can fulfil this duty. The other set addresses were given Monday evening, one by Mr. Eugene C. Foster, secretary for boys in the Y. M. C. A.. The teacher's preparation of each Sunday's lesson, and also the method for its practical presentation, formed his subject. The Rev. Charles E. Byrer, rector of Christ Church, Springfield, Ohio, was the other speaker. His address was on "The Home and the Sunday School." Monday was spent in hearing addresses and discussions on useful topics: by Rev. Mr. Huston on "Teacher Training in the Diocese," Mr. George Swift on "Coöperation with the Proposed General Board of Religious Education," "The Sunday School Advent Offering" by Rev. Mr. Atkinson, "The Church Catechism" by the Rev. Mr. Torrance, and "The Teacher's Equipment" by the Rev. Mr. Byrer.

RECENT PAROCHIAL IMPROVEMENTS.

THE NEW ALTAR, reredos, and wainscot in Christ Church, Ansonia, Conn., were dedicated on Sunday, September 25th. The Bishop of the diocese officiated and the Bishop of Kyoto preached the sermon. The material is of Indiana limestone, which is rich and soft in color. The altar slab is a solid block of stone, carried on carved capitals of the same material, the shafts being of St. Beaume marble of subdued color, which harmonizes with the limestone. The front of the altar, between the columns, contains three panels of marble recessed in the limestone body. The retable is raised in the middle to form a throne for the altar cross, on which is a carving of the Grail with adoring angels and a dove. On the face of the retable is carved the text: "Come unto me all ye that labour and are heavy laden and I will give you rest." Across the lower part of the reredos are panels divided by butteresses, so as to form three central panels, flanked by two on each side. In these seven panels are shields on which are carved emblems of the Passion. Above these is a richly carved cornice in which the vine and grape form the motive. The division of the reredos by the buttresses forms, above the cornice, three deep arched niches which contain sculptured figures five feet high. The central figure is a representation of the risen Lord with the right hand raised in blessing and the left holding a sceptre. In the background is a cross; above the cross, in high relief, are two angels supporting a crown. In the niches on either side are the two great missionaries, St. Columba and St. Augustine, representing the Celtic and Italian influences in the conversion of the Saxons in Britain. The figures are each of a work of art and in strong contrast to one another. Above these niches is a paneling similar to that below, crowned with a richly carved cornice; surmounted by a lace-like pierced cresting. Above all is a carved finial cross. The wainscot extends along the side walls from the reredos to a little beyond the chancel rail to a height of nine feet. Along the top of it are arched panels, similar to those on the lower part of the reredos. On the north wainscot is the memorial inscription: "To the Glory of God, and in loving memory of William Hart Clarke and Julia Elizabeth Cable, his wife, this altar, reredos, and wainscot are erected by their daughter, Lillian Clarke Farrel, 1910." The style is Gothic, designed by Messrs. Henry M. Congdon & Son of New York, the sculptor being Mr. A. H. Atkins of Providence, R. I.

ALTAR AND REREDOS.
Christ Church, Ansonia, Conn.

A MEETING of a number of the members of the vestry of St. Mark's, Cheyenne, Wyo., was held recently at the Bishop's house to consider the question of erecting a parish house on the property which the parish already

owns on the north side of the church. The sum of $1,500 is on hand for the purpose. An appeal for funds will be made to the congregation and the people of Cheyenne to erect a building which should harmonize with the church, and which should contain gymnasium and other equipment to furnish healthy amusement for the young people of the city.

Holy Trinity Church, Ocean City, N. J., has just closed the most successful summer season in its history, and the church has been enriched with many memorials and gifts, including a supplementary silver chalice, brass altar vases, litany desk, sanctuary *prie-dieu*, a brass and oak pulpit, and an oak reredos, besides complete sets of altar hangings. A steam heating plant, which makes the holding of all-the-year-round services possible, has been installed and a sinking fund has been established by the Rev. C. Sydney Goodman, for a rectory and parish house—a necessity of the near future. The parish is entirely free from debt.

The cornerstone of the new rectory for the Church of the Holy Spirit at Mattapan, Boston, was laid on the afternoon of Monday, October 3d, in the presence of a large company of parishioners and others. The exercises were conducted by the Rev. Alan McL. Taylor, the rector, and he was assisted by Charles B. Amory, senior warden of the parish. The rectory is close to the church and surrounded by woods. It will have an outdoor retiring room and conservatory and will be two and one-half stories high.

An interesting event, marking an epoch in the history of Immanuel Church, New Castle, Del., was the consecration on October 2d of the handsome pulpit which was erected several days ago in memory of James Rogers and his wife and James Booth and his wife. The pulpit is of rich colored dark oak, designed by Laussat R. Rogers, one of the wardens of the church, and a descendant of the persons whose memories it venerates. It is five feet three inches high, and the diameter is three and one-half feet. Bishop Kinsman officiated, and also preached the sermon.

Many years of labor and devotion of the few faithful members of the Church at Keyser, W. Va., have at last resulted in the securing of a lot and sufficient funds to warrant the erection of a church building of their own, the cornerstone being laid by the Bishop of the diocese with appropriate ceremonies on Wednesday, September 21st.

St. Luke's, Charleston, S. C., has been completely renovated during the summer months, and is to have an east window, which is to be given as a memorial.

Twelve memorial windows have just been placed in Grace Church, Hartland, Wis. They are the work of a Milwaukee firm and were given by the people of the parish.

DEATH OF ADMIRAL W. B. BROOKS.

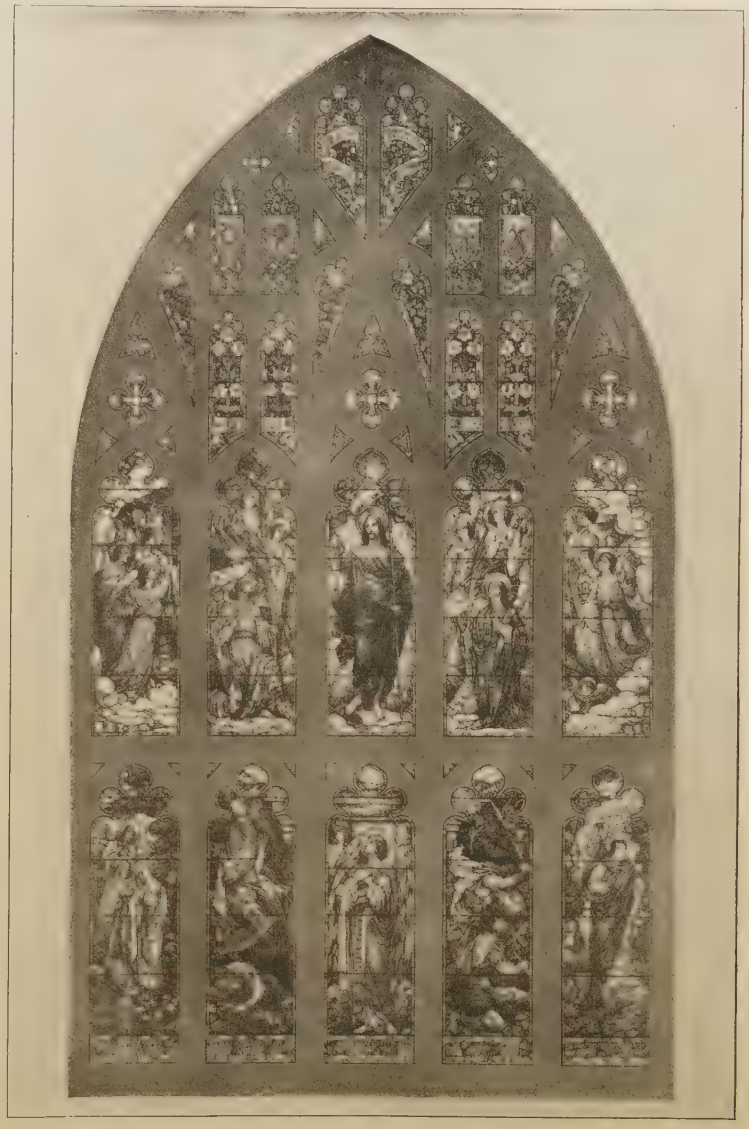
St. Paul's Church, Erie, Pa., met with a sad loss in the death lately of Admiral William H. Brooks, U. S. N. A most devout Churchman, he served as vestryman of the parish for eighteen years, and in the diocese was among the most honored of deputies to convention, and a member of the board of trustees for the diocese of Pittsburgh.

CHOIR SCHOOL FOR PHILADELPHIA.

The vacancy in the position of organist and choirmaster at St. James' Church, Walnut street, Philadelphia (the Rev. William C. Richardson, D.D., rector), has been filled by the appointment of Mr. S. Wesley Sears, who for several years has been organist and choirmaster of St. Clement's Church. Mr. Sears is recognized as one of the most brilliant and accomplished of our organ players. The choir of St. James' is to be reduced from 50 to 35 voices. A Choir School is to be founded, similar in many respects to that at Grace Church, New York, in which the boys of the choir will be educated. The school will be conformed to the public school system of the city, and the entire education of the boy, as well in ordinary branches as in music, will be carried on in it.

MEMORIAL WINDOW IN TRINITY CATHEDRAL, CLEVELAND.

The Mather memorial window, here depicted, the subject of which is the Resurrection, has just been placed in the transept of Trinity Cathedral, Cleveland, Ohio. It was designed by T. W. Bladen and executed by the Gorham Company.



THE MATHER MEMORIAL WINDOW,
Trinity Cathedral, Cleveland, Ohio.

MEMORIALS.

In memory of Ronald M. Grant, who died recently while organist and choirmaster of Trinity Church, Boston, Mass., and who filled a like position for eleven years at Grace Church, Orange, N. J., a window was dedicated in the last named church on October 9th. The Rev. Charles S. Walkley, rector of the parish, officiated and made an address. The new window is on the west side of the church, directly opposite the memorial recently unveiled for the late Thomas S. P. Fitch, M.D. The *Te Deum* has been used as a theme, with figures depicting the apostles, prophets, and martyrs and the Holy Church. The lower section bears an appropriate inscription.

Some weeks ago the Rev. R. Bowden Shepherd, rector of Christ Church, Riverton, N. J., dedicated a chancel window, the gift of the five children of Edwin H. and Nannie Myers Fitler, as a memorial of their parents. The window is designed in five panels. The central ones depict the Resurrection. The figures of our Lord and the holy women and the angels are most artistically designed. In the side panels of the window are portrayed the great preachers of the Resurrection, St. Peter and St. Paul. The window greatly enhances the interior beauty of this handsome church building, and is a valuable addition to other recent improvements previously described.

A pair of handsome windows, executed by J. and R. Lamb, have been placed in Grace Church, Lockport, N. Y., by Judge Cuthbert W. Pound, in memory of his brother, the late Hon. E. Pound. The subjects are Moses and Samuel. Mr. Pound was for many years de-

voted to the cause of education, serving as superintendent of the parish Sunday school, member of the board of education of his native city, and trustee of the De Lancey Divinity School. He was chancellor of the diocese of Western New York at the time of his death.

A BRONZE memorial tablet was unveiled and dedicated to the memory of Dwight Hotson, a member of the Junior Chapter, B. S. A., at the Church of the Incarnation, Brooklyn, on Sunday afternoon, October 2d. The service was conducted by the Rev. A. W. Carrington, who also made an address.

MISS MARY BREWER, a former parishioner of St. John's Church, Clinton, Iowa (Rev. F. H. Burrell, rector), has ordered for that parish a mosaic to cover the entire end of the chancel. It is now being made in Venice and will be completed and shipped about April 1st. It is made in memory of her father and mother, who were connected with the early history of this parish.

MRS. J. J. MILLER, wife of the organist of Christ Church, Norfolk, Va., has presented to the Church a silver head-box, gold lined, weighing two pounds. It is in memory of a former rector, the Rev. Dr. Otto Sievers Barten. Incorporated in the lid, as a handle, is a massive seal ring. Another silver head-box weighing four pounds and marked "A Thank Offering" was used on October 2d for the first time. It is for use at second celebrations of the Holy Communion when the attendance is large.

ST. JOHN'S CHURCH, Dubuque, Iowa, is soon to possess two new windows of exquisite design and workmanship, the gifts of Mrs. E. C. David of Cheyenne, Wyo., in memory of her husband, and of Mrs. William H. Peabody in memory of her husband, the late senior warden of that parish. One of the windows is being imported by Spaulding & Co. from London, England, and the other is to be from Tiffany's, New York.

ST. PAUL'S CHURCH, Charleston, S. C., has recently received a memorial window of handsome design in memory of Hulda Witte Mazyck, wife of Pierre de St. Julian Mazyck, and daughter of George W. and Rosa Glen Witte.

VARIOUS CLERICAL GATHERINGS.

THE THREE convocations of the diocese of West Virginia held their autumn meetings during the latter part of September.—THE EASTERN CONVOCATION met at Grace Church Church, Middleway (the Rev. A. J. Willis, rector), the 13th, 14th, and 15th. On the second day a missionary service was held in the afternoon, when the Rev. Messrs. Douglas and Alfriend were the speakers. On the third day sermons were delivered by Rev. Messrs. C. E. A. Marshall and J. S. Alfriend. —KANAWHA CONVOCATION met at Princeton September 13th, 14th, and 15th and emphasis was laid on the missionary work of the Church by the appointed speakers.—NORTHWESTERN CONVOCATION met in Christ Church, Wellsburg (the Rev. J. D. Gibson, rector), September 27th, 28th, and 29th. Addresses being made by the Rev. Messrs. P. J. Crowe and Jacob Brittingham. The Rev. A. M. Beavin delivered the sermon on the second day of the convocation.

THE ARCHDEACONRY of Pittsburgh held a meeting on the feast of St. Michael and All Angels at the Church of the Epiphany, Bellevue, Pa. Reports were presented by the Missionary Board, the Archdeacon, and several missionaries. The following elections were made: Secretary of the Archdeaconry, the Rev. Joseph Speers of Wilkinsburg. Missionary Board: the Rev. Dr. Vance, the Rev. Messrs. Howell and Beekman; and Messrs. Smith and McKinley, and Dr. Graydon. The subjects discussed related to diocesan missions and special services for missions. In the evening there was a shortened Evening Prayer, with addresses by the Bishop, the Rev. Dr. Ward, Archdeacon Cole, and by Mrs. Marcellin C. Adams, president of the diocesan branch of the Woman's Auxiliary.

THE AUTUMN meeting of Franklin County (Vt.) Clericus was held at St. Ann's rectory, Richford, on September 26th and 27th. There were present Rev. Messrs. S. H. Watkins, J. C. Stephenson, W. M. Warlow, W. T. Forsythe, and F. B. Leach of the district, and A. C. Larned of Newport. A paper was read, written by Rev. G. B. Johnson, on "Some Financial Problems of the Church, with special reference to the Subscription Fund of the Free Church of Scotland." Rev. S. H. Watkins read a review of Mr. W. Temple's recent lectures. There was a missionary service in St. Ann's Church on Monday evening when addresses were given by Rev. A. C. Larned on "Missions to the Jews" and by Rev. W. T. Forsythe on "Mission Work in Uganda."

THE MONTHLY meetings of the Clerical Association of Baltimore were resumed on October 3d at the parish house of Emmanuel Church. The Rev. Percy F. Hall, rector of St. Timothy's Church, Catonsville, Baltimore county, read a very stimulating paper on the subject, "A Review of Rev. Dr. George A. Gordon's Work, *Religion and Miracle.*" The Rt. Rev. G. H. Kinsolving, D.D., Bishop of Texas, was a welcome guest and made a brief address.

THE RHODE ISLAND Clerical Club held its first meeting of the season on October 3d. Lunch was provided and a very pleasant hour was spent.

DEATH OF REV. SAMUEL S. SEARING.

IT WAS with the deepest feelings of grief that not only Massachusetts Churchmen, but many others, learned of the sudden death of the Rev. SAMUEL STANLEY SEARING at Saratoga, N. Y., on the morning of October 5th. Mr. Searing's work was especially among deaf mutes, and in that line he had met with marked success. He was a native of Saratoga, where he was born November 25, 1859. He was ordered deacon by Bishop Doane in 1883 and ordained priest by the late Bishop Brooks in 1892. In his ministry in Boston he was for a long time associated with St. Andrew's Church, a mission of Trinity parish, where the deaf and dumb services were held. Mr. Searing was chaplain of the Massachusetts state prison and penitentiary for some time and was largely instrumental in securing the erection of a Church home for the deaf and dumb just outside of Boston. He left Boston some months ago to find rest at the home of his mother, and up to the announcement of his sudden death it was supposed that he was rapidly improving.

CORNERSTONE LAID AT NORWOOD, MASS.

MORE THAN 2,000 persons gathered to witness the laying of the cornerstone for Grace Church, Norwood, Mass., on the afternoon of Sunday, October 2d. Bishop Lawrence officiated, and others taking part were the Rev. A. E. George of Wellesley, who founded the mission while he was engaged in other mission work in the neighboring towns several years ago; the Rev. William Grainger of Trinity Church, Canton; the Rev. Charles E. Jackson of St. John's Church, East Boston; the Rev. J. A. Thompson of the Church of the Epiphany, Walpole, and the Rev. Charles H. Brown, the present rector. The new edifice is located at the corner of Washington and Walpole streets. It will be of stone and wood and will have a main auditorium seating 300, with accommodations in the basement for the Sunday school.

TABLET IN MEMORY OF DR. W. H. FALKNER.

IMMEDIATELY after the morning service at St. Paul's Church, Boston, on Sunday, October 9th, the Rev. Dr. Rousmaniere, the rector, dedicated a brass tablet to the Rev. Dr. W. H. Falkner, late rector of the parish. In his address Dr. Rousmaniere made feeling reference to the life and work of Dr. Falkner. The tablet is at the right side of the chancel directly below one of marble to the memory of the Rev. Dr. John Seely Stone, first dean of the Episcopal Theological School, and rector of St. Paul's parish from 1832 to 1834. Later a monument will be erected in Forest Hill cemetery, where the body lies buried, by the three parishes in Louisville, Ky., Philadelphia, and Boston, which the deceased priest served.

WORK OF THE CHURCH ON THE NEW JERSEY COAST.

AN IMPORTANT part of the work of the diocese of New Jersey is that which is done upon the seacoast. It is well to tell of it after the close of another summer season which, as usual, has been marked by distinct advance in many places in the long and devious line of this work. The story is one of substantial growth in the course of comparatively few years; and of ministration important locally and of wide influence year by year by the coming and going of thousands of summer visitors. It is a story also of the devotion of the present Bishop of New Jersey, who for thirty-five summers has arduously and successfully administered this part of his diocese.

Prior to 1870 there were but three churches on the coast: St. James', Long Branch; St. John's, Cape May, and St. James', Atlantic City. Even up to 1875 but two more were added: the Church of St. Peter-in-Galilee, Monmouth Beach, and St. George's, Rumson, which ministers also for Seabright. Since 1875, with the beginning of the present episcopate the growth has been large and substantial, witnessing the organization of twenty-two parishes or missions in the thirty-five years; ten of these within twenty years; and six in the past decade. There are now therefore twenty-seven established parishes or missions at seashore places, as against three prior to the year 1870.

It is notable also how many of this number have become parishes, and most of them strong and prosperous. Beside the ones mentioned, there are three more at Atlantic City, two at Asbury Park, and others at Point Pleasant, Ocean City and Wildwood. Asbury Park and Atlantic City have each a parish for negroes, administered by rectors of their own race. Another class of the work consists of missions more or less directly under the jurisdiction of the diocese. These are to be found at Island Heights, Little Silver, Sea Girt, Atlantic City (Chapel of the Good Shepherd), making five congregations at that place, Beach Haven, and Cape May, which has two such missions besides St. John's Church. The last named, which has never had a settled rector, is next in age to St. James', Long Branch, being begun in 1866.

There is still another class, of what may be called independent chapels, having no connection with the diocese, except that their buildings stand upon its ground. Such are to be found at Allenhurst, Avon, Belmar, Bay Head, Elberon, Mantoloking, Monmouth Beach, and Spring Lake. They are for summer services only, to meet the needs of visitors largely from other dioceses, especially New York and Pennsylvania. The Bishop of the diocese has regularly made summer visitations at these places, but a large part of their ministration is fulfilled by clergy from a distance.

There are especially recent marks and promises of growth at different points. Trin-

ity parish, Asbury Park, is nearing the completion of what will be one of the finest church buildings in the diocese. Long Branch has taken important steps toward the erection of a new building. Point Pleasant has completed a parish house. Rumson has a very handsome new church building. Sea Girt is raising a fund for a rectory. St. James', Atlantic City, has greatly improved its church building. The Church of the Ascension, under its new rector, is emerging from serious financial difficulties. All Saints' mission has become a parish, consecrated its building, and secured a rector. And the Chapel of the Good Shepherd has become an independent work, with a permanent priest in charge. Ocean City has secured a rector, and Wildwood has completed a parish house.

TWO NEW CHURCHES FOR BALTIMORE.

PLANS HAVE been completed for a handsome new church building for the congregation of All Saints' Church, Baltimore (Rev. E. W. Wroth, rector). It will be erected on the site of the present church, which will be partly demolished to make room for the proposed improvements. It is to be a striking example of Gothic architecture with tower and belfry, and will be built of stone with concrete foundation. The interior will be fitted with hardwood floors, with furnishings of mahogany and polished oak, and will be lighted by incandescent lights. The basement will be arranged for a Sunday school room, with library and kitchen. In addition to the church, a handsome rectory, that will conform with the architecture of the new church, is to be constructed on the same lot close to the church. The cost of these improvements will amount to more than $50,000.

THE CORNERSTONE of the new church building for the congregation of the Church of the Prince of Peace, Walbrook (Baltimore), was laid with appropriate ceremonies on the afternoon of the Nineteenth Sunday after Trinity. A helpful address was delivered by Rev. Arthur B. Kinsolving, D.D., rector of old St. Paul's parish. The cornerstone was then laid by the rector of the Church, Rev. Henry T. Sharp, who also made a short address. Other clergymen present were Rev. Peregrine Wroth, Archdeacon of Baltimore; Rev. John G. Sadtler, rector of St. Mary's, Hampden, and Rev. William R. Webb, rector of the Church of the Transfiguration, Arlington. The new church will stand on a lot 192 by 150 feet and will accommodate 465 persons. It will cost about $30,000 and is expected to be ready for use next spring. The building committee consists of Mr. William E. Bonn (chairman), and Messrs. J. Monroe Holland, D. R. Holmes, and William E. Brown.

SERIOUS ILLNESS OF REV. W. C. BUTLER.

THE Rev. WILLIAM C. BUTLER, formerly rector of St. Barnabas' Church, Leeland, Prince George county, Md., and who has been an invalid during the past year, has been lying critically ill for several days past at "Perrywood," the home of his son-in-law, Mr. George W. Brooke, near Leeland.

DEATH OF REV. EDMUND GUILBERT, D.D.

THE Rev. Dr. EDMUND GUILBERT, rector of Trinity Church, Southport, Conn., died at the rectory on Tuesday, September 27th, aged 73 years. He was graduated from the General Theological Seminary in 1861; made deacon in the same year, and ordained priest in 1862 by Bishop Horatio Potter. He served as assistant in Christ Church Tarrytown, N. Y., founded the Washington Irving Memorial,

650,000 Women Get a Bargain

Over 650,000 women were on the subscription lists of THE LADIES' HOME JOURNAL when it was decided to publish the magazine twice a month instead of once a month. The subscription price of $1.50 per year remained the same, giving 24 magazines for the same money as for 12.

The other 700,000 women who buy the magazine each issue pay 10 cents instead of 15 cents.

Every woman can get the same bargain now—

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Will Bring You 24 Complete Magazines Now

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St. Mark's Church (Mt. Pleasant), Tarrytown; was rector of the Church of the Holy Spirit, New York City, 1877-1891; rector of Southport from 1891. He published *Plain Tracts on Confirmation* (1863), *The Church Before the Court of Reason* (1897), *Annals of an Old Parish* (Southport). Funeral services were held and interment made at Trinity Church on Friday afternoon, September 30th. During his long residence in the diocese of New York Dr. Guilbert was deeply interested in charitable work, and was a trustee of several Church institutions. He was a vice-president of the General Theological Seminary Alumni.

DINNER TO MR. CHARLES E. BROOKS.

A DINNER, followed by a reception, in honor of Mr. Charles E. Brooks of Indianapolis, was given in the Board of Trade building of that city on Saturday evening, October 1st. Bishop Francis , Bishop Graves of Shanghai, the clergy of Indianapolis, and a representative body of the laymen of the diocese were present. Bishop Francis presided and introduced the speakers. Mr. A. Q. Jones spoke on behalf of the board of trustees of the diocese. He emphasized Mr. Brooks' capability, efficiency, and modesty. The Rev. J. D. Stanley represented the Board of Missions of the diocese and the Rev. C. S. Sargent represented the clergy in paying tribute to Mr. Brooks. Mr. Louis Howland spoke for the laity out of the fund of a long friendship. Bishop Francis then mentioned the high esteem in which Mr. Brooks was held by the clergy and laity and said he had received a large number of letters and telegrams from all parts of the diocese testifying to the sense of loss which Mr. Brooks' removal would cause. The Bishop presented Mr. Brooks with a gold watch, engraved with his monogram, and bearing an appropriate inscription, the gift of the clergy and laity of the diocese, to which Mr. Brooks made a brief reply.

DELAWARE.

FREDERICK JOSEPH KINSMAN, D.D., Bishop.

Parochial Mission Planned for New Castle.

A PAROCHIAL mission, planned several months ago, will be held in Immanuel parish, New Castle, from October 16th to the 27th. The Rev. Henry Bedinger, rector of St. Peter's Church, Salem, Mass., will be the preacher.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

A Correction.

IN THE account of the laying of the cornerstone of the church at Eagle River, printed in these columns last week, the name given as Rev. W. H. Young should have been Rev. W. H. Jurney.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Opening of St. Paul's Chapel at Harrisburg—Good Work of Church Club at Shamokin.

ON SUNDAY, October 2d, the new parish house of St. Paul's, Harrisburg, was informally opened for services. The service of the day was held in the Sunday school room at 11 A. M. The congregation completely filled the room. The Bishop was present and with the rector, the Rev. John Mills Gilbert, celebrated the Holy Communion. A silver Communion service given in memory of the late Mr. J. P. Barringer, for many years secretary of the vestry, was used for the first time.

THROUGH the work of the men's club of Trinity Church, Shamokin, Pa., a public reading room for men is now in operation. The aim is to provide wholesome entertainment and good reading matter. As there is no public library in the town this enterprise will fill an urgent need.

IOWA.

T. N. MORRISON, D.D., Bishop.

Work of the Cathedral Men's Club—Notes.

ONE OF THE most flourishing organizations in the diocese is the Men's Club of the Cathedral parish, Davenport, which is now entering upon another year of success. Meetings are held at frequent intervals when addresses are delivered by men eminent in the community for some special line of work. Dr. W. L. Allen, one of the leading Churchmen in the city, is president.

REV. HENRY L. A. FICK is taking his part in the civic affairs of Independence, as did his predecessor, the Rev. Mr. Shutt. Recently Mr. Fick gave a very practical talk before the Civic Improvement League.

DURING THE past summer there has been a steady payment of subscriptions to the Episcopate endowment fund of the diocese. Subscribers are paying with commendable regularity and the fund is being invested as rapidly as the money is received.

KEARNEY.

A. R. GRAVES, D.D., LL.D., Miss Bp.

The Kearney "Churchman."

THE FIRST number of the *Kearney Churchman*, a neat and very attractive diocesan paper of 16 pages, has just been issued. The Rev. Philip G. Snow, rector of St. Luke's, Kearney, has been selected as editor, and if the first number is a criterion, will furnish a first-class, bright, and newsy record of the Church news of the district.

DAME NATURE HINTS

When the Food is Not Suited

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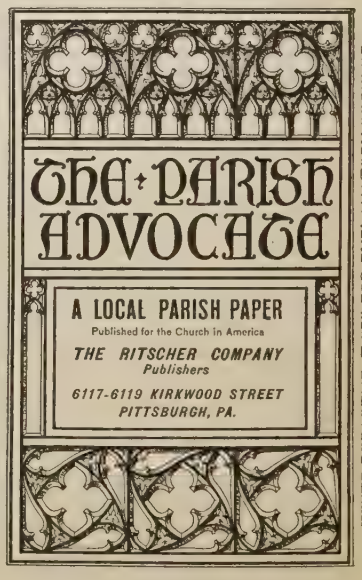

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KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Death of Capt. H. N. Gifford—Reception to Rev. H. Mockridge.

CHRIST CHURCH CATHEDRAL has lost one of its oldest and most faithful members in the death of Captain Harley N. Gifford, whose death occurred on Monday evening, September 26th. He had served in the Union army during the Civil war and since that time held various positions of trust under the city of Louisville. For many years he had been a communicant of the Cathedral and was an active member of the Laymen's League. He is survived by his wife and two children, Morris B. Gifford and Mrs. William Clegg, Jr., of St. Louis. The burial was held on Wednesday afternoon, September 28th, the Very Rev. Charles E. Craik officiating.

THE Rev. HAMILTON MOCKRIDGE was recently tendered a delightful reception at the parish rooms of the Church of the Epiphany, Louisville, of which he has assumed the rectorship. Most of the city clergy and their wives were present as special guests.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Death of Mrs. Lavinna C. Besir.

MRS. LAVINNA C. BESIR, a well-known resident of Flushing, died on Friday, September 30th, aged 66 years. The funeral was held on the Monday following in Trinity Church, Potsdam, N. Y.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.
JOHN G. MURRAY, D.D., Bp. Coadj.

Brotherhood Meeting in Baltimore.

THE REGULAR bi-monthly meeting of the Maryland Senior Local Assembly of the Brotherhood of St. Andrew was held at St. Paul's Guild House, Baltimore, on the evening of October 4th, with a large attendance. Reports of the convention at Nashville were made by Messrs. John R. Trotter of St. Michael's chapter and W. S. Banner of St. George's chapter. Rev. Joseph P. McComas, rector of St. Anne's Church, Annapolis, gave a most interesting address describing his recent trip to Halifax and old St. Anne's Church, Nova Scotia, while attending the celebration of the bi-centenary of the Church of England in Canada.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Personal Notes.

THE Rev. SIMON B BLUNT, formerly of Chicago, began his new duties as rector of All Saints' Church, Ashmont, succeding the late Rev. Charles Mockridge, on Sunday, October 2d.

THE Rev. Dr. VAN ALLEN resumed his work in his own parish of the Advent, Boston, on Sunday morning, October 9th, and was greeted at the morning service by a large congregation.

THE Rev. KENNETH R. FORBES, rector of St. Stephen's Church, Fall River, began his new duties with St. Mary's Church in East Boston on Sunday, October 9th, succeeding the Rev. W. S. Packer, who at present is in charge of the Church of the Epiphany at Winchester during the absence of the Rev. John W. Suter.

MICHIGAN.

CHARLES D. WILLIAMS, D.D., Bishop.

Deputy to General Convention.

MR. JAMES COSSLETT SMITH of Detroit, chancellor of the diocese, has taken the place of Mr. Theodore H. Eaton of St. Paul's Church, Detroit, as lay deputy to the General Convention.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coad.

Old St. Jude's Church now a Ruthenian Cathedral—Notes.

WITH THE aid of Cardinal Vannutelli and of the Archbishop of Lemberg in Galicia, our Roman Catholic brethren converted the church building long occupied by St. Jude's parish, Philadelphia (now united with the Church of the Nativity), into what is described as the first Greek Catholic Ruthenian Cathedral in America, on Sunday, October 2d. Philadelphia is the residence and this will be the Cathedral of Bishop Ortynsky, who has jurisdiction over all Roman Catholics of the Rutherian Rite in this country.

THE VACANCY in the position of organist and choirmaster at St. James' Church, Philadelphia (the Rev. William C. Richardson, rector), has been filled by the election of S. Wesley Sears of St. Clement's Church.

ON MONDAY, October 17th, the Sunday schools of the diocese are asked to observe the Day of Intercession for Sunday schools by special union services, which have been arranged for at three central points: Zion Church, Eighth and Columbia avenue, and the Chapel of the Mediator, Fifty-first and Spruce streets, Philadelphia, and All Saints' Church, Norristown.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Personal Mention.

THE Rev. M. L. TATE was instituted as rector of Emmanuel Church, Emporium on Wednesday, September 28th, the Ven. R. S. Radcliffe acting for the Bishop.

THE Rev. R. G. OSBORNE of Philadelphia is spending the month of October in looking after Emmanuel Church, Corry, and St. Matthew's Church, Union City.

RHODE ISLAND.

Non-Churchmen Pay Tribute to Bishop McVickar

IN GRACE CHURCH, Providence, on Sunday evening, September 25th, there was held a memorial service for the late Bishop McVickar. The service was held largely to give non-Churchmen a chance to pay a special tribute to the Bishop's memory. The Rev.

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Frank W. Crowder, Ph.D., rector of the Church, conducted the services and the Rev. Edmund S. Rousmaniere, D.D., rector of St. Paul's, Boston, preached.

SOUTH CAROLINA.

WM. A. GUERRY, D.D., Bishop.

Council of Colored Churchmen Held at Columbia—The Apportionment—Porter Academy.

A COUNCIL for colored Churchmen was recently held in St. Mary's, Columbia. After an opening address by the Bishop of the diocese the Council was organized and adopted the new constitution and canons. The meeting is said to have been well attended both by the colored and white clergy of the diocese and great interest was manifested by the negroes in their own council. The resignation of the Rev. E. A. Cornish as Archdeacon of the Colored Work was announced by the Bishop and was heard with great regret. The Bishop in his journal speaks of the good work of Mr. Cornish and of his deep obligation to him for coming to his assistance at a time when he was so much in need of a man for this work. As a token of their appreciation the Council presented the Archdeacon with a gift, and a set of resolutions prepared by a special committee of the Council was read.

THE DIOCESE more than completed its apportionment for missions this year, which shows the increased interest in the Church's work which has been created and is becoming permanent. Although the diocese has met its apportionment before in recent years, what would have been a deficiency was made up by a friend of the diocese, who, approving of the effort made to meet it, personally completed it. The whole amount this year was from the diocese.

THE Porter Military Academy has opened with the largest attendance in years and everything points to a most successful session.

SOUTHERN VIRGINIA.

A. M. RANDOLPH, D.D., LL.D., Bishop.
B. D. TUCKER, D.D., Bp. Coadj.

Progress on Christ Church, Norfolk—Sunday Schools Consolidate.

THE NEW Christ church, Norfolk, is nearing completion, and but for the delay in getting the stone, the first Sunday in October would have witnessed the opening service. The rector, the Rev. F. C. Steinmetz, has been on the field all summer, superintending and inspecting the work as it progresses, and his experience, knowledge, and business ability have been great factors in the work. The new organ is expected to arrive this week and will shortly be put in place.—THE SUNDAY SCHOOLS of Christ Church, Norfolk, and Christ Church chapel, Ghent, have combined and met together for the first time in the chapel on the grounds of the new church the last Sunday in September. The Rev. Azrael Coates, who has had much experience in Sunday school work will have charge, he, having superintended the large Sunday school of St. Peter's, Philadelphia, for several years.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Clerical Vacancies Filled—Rev. C. K. Benedict Accepts Sewanee Appointment—Other News.

THE BISHOP of the diocese has recently made the following appointments or confirmed election of vestries, to fill most of the vacancies in the diocese: St. Peter's, Columbia, Rev. Edward B. Andrews of Greenville, S. C.; St. Peter's, Nashville, Rev. Thomas Dyke of Chandler, Okla.; Trinity, Winchester, Rev. William A. Grier of Ohio; Harriman and places adjacent, Rev. Dwight Cameron of Charleston, S. C.; Trinity, Mason, Rev. B. T. Bensted of Great Bend, Kan.; Pulaski and Mount Pleasant, Rev. Stephen Power of St. Peter's, Columbia. The Rev. Walter B. Capers, lately rector of St. Peter's, Columbia, is now devoting all his attention to Columbia Institute, which has opened with a largely increased number of students. The Rev. R. W. Rhames has also been appointed to the charge of the city missionary work of Memphis in addition to his work as rector of the Church of the Good Shepherd.

The Rev. C. K. BENEDICT of Christ Church, Glendale, Ohio, has sent in his acceptance as dean of the Theological Department at Sewanee and will take up his work in November. This department has opened with an increased number of students, and the workers engaged in missionary work about the mountain recently reorganized the St. Paul's Society of Mission Workers by electing Mr. Herbert N. Stanley director. They will work in connection with the Rev. W. S. Claiborne, rector at Sewanee, Rev. W. H. DuBose, in charge of the missions about Tracy City, and the Archdeacon. At present there are about a dozen men working in these missions, and they expect to open new ones shortly.

DURING the Brotherhood Convention in Nashville a meeting of members of the Anglican and Eastern-Orthodox Churches Union in the Fourth Department was held, and the Holy Communion was celebrated at Christ Church by Bishop Gray, assisted by Dr. Galbreath Perry, American secretary, with a large congregation present.

ST. KATHERINE'S SCHOOL, Bolivar, under Miss Joyner, has opened with a large increase of students over last year.

WASHINGTON.

ALFRED HARDING, D.D., Bishop.

The Cathedral Bethlehem Chapel—Sunday School Anniversary—Other Diocesan Items.

THE CORNERSTONE of the Bethlehem Chapel of the Cathedral will be laid on All Saints' Day, November 1st. Bishop Brent, Bishop of the Philippine Islands, has accepted an invitation to preach the sermon.

ON THE second Sunday in October, 1900, Epiphany Church (Washington) Sunday school made a visit to the Cathedral Close and sang the service of the Church at the foot of the Peace Cross. The event marked the Sunday school's twenty-first anniversary. To mark in a similar way the thirty-first anniversary of its organization the Sunday school observed a similar programme Sunday, October 9th. Dr. Herbert Scott Smith, rector of St. Margaret's Church, formerly an assistant in Epiphany parish, was the preacher on this interesting occasion.

THE DONOR of the fine site for the new House of Mercy at Washington is soon to erect the new building, according to the plans of Mr. N. C. Wyeth of Washington, at his sole cost and expense. The proceeds of the sale of the old property in K street are to go to endowment fund, and the building fund of $4,000 with the consent of the donors, is to be applied to furnishing. The work will be begun this fall.

SOME OF the country parishes are now without rectors — Prince George parish, Prince George county; Trinity parish, Charles county, and William and Mary parish, St. Mary county. The latter parish is the oldest parish in Maryland.

UNDER the auspices of the Senior and Junior assemblies of the B. S. A. a post-convention meeting was held Monday evening, October 10th, in Trinity Parish hall, Washington. Short, interesting, and specially prepared reports were presented by local Seniors

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and Juniors who attended the gathering. The occasion was the regular autumn meeting of the Junior assembly, for which a short business session was held.

WESTERN MICHIGAN.

JOHN N. McCORMICK, D.D., L.H.D., Bp.

Apportionment for Missions Paid in Full.

THE DIOCESE is rejoicing at the full payment of its missionary apportionment for the past year; $1,800 was paid by the parishes and missions of the diocese, and on learning this a devoted Churchman made an offer to pay a certain portion of the balance, in case others would rally about the Bishop and contribute enough more to make up the full amount, $2,100. Very readily this was done, and for the first time the diocese enters the honor roll of dioceses which pay their apportionment in full.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Corporate Communion for Mothers—Anniversary of Rev. G. F. J. Sherwood—Personal.

ON SUNDAY, October 2d, at Trinity Church, Rochester, the third annual corporate Communion of the mothers of the parish with their sons was celebrated. Over seventy were present. The thank-offering was for Trinity parish room in St. Luke's Hospital, Shanghai.

ON THURSDAY evening, October 6th, in the guild hall of St. Jude's parish, Buffalo, the parishioners celebrated the fifth anniversary of the rectorship of the Rev. G. F. J. Sherwood. Dr. H. H. Glosser, who acted as chairman of the evening, spoke of the great progress made in the parish in matters both temporal and spiritual during the past five years. Speeches were also made by the Rev. Dr. Charles H. Smith, rector of St. James', the Rev. N. W. Stanton, rector of St. Mark's, the Rev. C. W. Hakes, rector of St. Matthew's, and by Messrs Eddy and Boorman of the laity and others. The rector was presented with a copy of Da Vinci's "Last Supper." Mrs. Sherwood received from the ladies of the parish a bouquet of carnations concealing a purse of gold pieces.

THE Rev. THOMAS B. BERRY, warden of the De Lancey Divinity School, has returned from his Canadian lodge. The Rev. Arthur H. Mellen of the Mexican mission spent several days in Buffalo and vicinity; he returns to the diocese this time hoping to secure a priest who will be able to care for the English-speaking people at the stations under his charge. Each addressed the Buffalo Clericus on October 3d.

CANADA.

A Week's News from the Various Dominion Dioceses.

ATTENTION has been called to the fact that an error was made in the issue of October 1st in stating that the late Rev. Francis Walker, rector of St. George's, Brandon, had held a charge at Deloraine, diocese of Toronto, before going to Brandon. It should have read Deloraine, Manitoba. He was assistant at St. Anne's, Toronto, before going to Deloraine.

Diocese of Toronto.

THERE WERE two inductions in city parishes the third week in September by Bishop Sweeny. At the Church of the Holy Trinity the Rev. Derwyn T. Owen was inducted, and at the Church of the Ascension the Rev. J. E. Gibson. The new rector of St. Clement's Church, Eglinton was inducted on the 23d.—BISHOP SWEENY has expressed the hope that the next Church Congress, due in 1914, may be held in Toronto and that at the same time the completion and opening of the finished Cathedral of St. Alban the Martyr may be celebrated. The year 1914 will be the seventy-fifth anniversary of the diocese of Toronto.—THE MISSION of St. Edmund's, only three years old, is to be extended immediately, the congregation has grown so much.—CHRIST CHURCH, Banda, has been greatly improved this summer by the addition of a porch and spire.

THE CORNERSTONE of the new St. Paul's church, Toronto, was laid the last Saturday in September. Addresses were given by Bishop Sweeny, Archdeacon Cody, and others. The new church will have the largest seating accommodation of any Anglican church in Canada. It is expected to seat 2,000, and to cost $300,000.—THE Rev. Dr. GRIFFITH THOMAS has arrived in Toronto and taken up his work at Wycliffe College.

Diocese of Huron.

A WEEK'S mission was commenced in St. Paul's Church, Port Huron, October 3d, conducted by the rector of St. John's Church, Sarnia.—GREAT REGRET is felt in the parish of Christ Church, Chatham, at the departure of the rector, the Rev. T. S. Boyle, to take a position on the staff of Trinity College, Toronto.

Diocese of Quebec.

BISHOP DUNN visited Lennoxville the last week in September and held an ordination in Bishops' College Chapel, of a priest, September 25th.—A BEAUTIFUL window has been placed in St. Bartholomew's Church, Riviere du Loup, in memory of Mrs. Catherine Bate of Ottawa, by her husband Sir H. N. Bate.

AT THE MEETING of Convocation of Bishops' College, Lennoxville, October 7th, the governor general, Earl Grey, is to have the honorary degree of D.C.L. of the university conferred upon him and arrangements were made by the college authorities for his entertainment during his stay.—PASTORAL work and the rearrangement of parish boundaries were the principal subjects for discussion at the September meeting of the rural deanery of Levis. The Right Rev. W. Farrar, D.D., assistant Bishop of Quebec, opened the conference. There was an early celebration of Holy Communion in Holy Trinity Church, Maple Grove, before the business session.

Diocese of Montreal.

THE TWENTY-SECOND annual conference of the Montreal Diocesan Theological Association opened on September 27th in the Montreal Diocesan College. The 28th was a Quiet Day, conducted by Bishop Sweeny of Toronto, who is a graduate of the College. The Bishop's addresses were on the duty of the clergy as ambassadors. On the third day addresses were given on the World's Missionary Conference at Edinburgh, the growth of the ministry, the Scotch Reformation, and "Some Lectures from the First and Second Centuries." A special meeting of Convocation was held in the College Hall on the evening of the 29th, when Archbishop Hamilton of Ottawa, admitted the Rev. H. S. Boyle to the degree of doctor of divinity. The Convocation address was given by Bishop Sweeny of Toronto.—BISHOP FARTHING laid the corner stone of the new part of the Church of the Ascension on September 24th. The rapid growth of that part of the city necessitates a larger building, though the present one was only erected six years ago. By the addition of chancel and transepts there will now be sufficient accommodation.—THE NEW rector of St. Stephen's Church, Lachine, was inducted by Bishop Farthing on the 27th. St. Stephen's is a little church with historic associations. Among its past rectors was the late Archbishop Bond and the late Archdeacon Leach.—AT THE adjourned meeting of the executive committee of the diocesan Synod Bishop Farthing presiding, the immediate commencement of work on the

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Carmichael memorial church was authorized. It is hoped that it will be completed in a year.

BISHOP FARTHING conducted the institution and induction of the Rev. H. M. Little to the rectorship of the Church of the Advent, Westmount, on the evening of October 5th. Mr. Little succeeds the Rev. A. J. Doull, who in May last was called to the Pacific coast, to be dean of the pro-Cathedral in Victoria. The sermon was preached by the Rev. Arthur French, rector of St. John the Evangelist's, Montreal.—THE NINE DAYS' services of prayer, conducted by the Rev. Dr. Huntingdon in the Church of St. John the Evangelist, Montreal, the first week in October, have been very well attended. There was a Quiet Day for women only, beginning at 7 A. M. and lasting till 7 in the evening. The theme of the week's services was prayer. There was also a quiet day service for men.—A CHURCH parade for the Boy Scouts of Montreal is to be held on October 23d, when the chaplain, Bishop Farthing, is to be asked to preach and officiate.

Diocese of Ottawa.

ARCHBISHOP HAMILTON celebrated the fifty-third anniversary of his ordination as deacon, the last week in September.—THE CONGREGATION of the church at Westboro has decided to purchase a rectory.

THE MONTHLY conference of the clergy of the diocese was resumed after the summer vacation the third week in September.—ARCHBISHOP HAMILTON received many congratulations from both the clergy and laity of the diocese when he celebrated the fifty-third anniversary of his ordination to the diaconate on St. Matthew's Day. He was ordained in St. Matthew's Church, Quebec, on September 21st, 1857.—THE ANNUAL conference for the deanery of Lanark was held October 4th and 5th. The Very Rev. Dr. Bidwell, Dean of Ontario, preached the opening sermon and also conducted the Quiet Hour for clergy and laity on the 5th. The deanery comprises ten parishes. The meeting was at Smith's Falls.

Diocese of Rupert's Land.

A BRANCH of the Girls' Auxiliary was begun in Christ Church, Winnipeg, recently.—A "SONS OF ENGLAND" memorial service was held in All Saints' Church, Winnipeg. The sermon was preached by the rector of Christ Church, Winnipeg, the Rev. S. G. Chambers.

The Magazines

THE CONTENTS of the *International Journal of Ethics* (quarterly) for the month of October include several able articles in the domain of metaphysics and philosophy. Included are: "The Prediction of Human Conduct: A Study in Bergson," by B. Bosanquet, London; "The Idealism of Rudolph Eucken," by S. H. Mellone, Edinburgh; "Personality and a Metaphysics of Value," by J. A. Leighton, Ohio State University; "On Thinking About Oneself," by Helen Wodehouse, University of Birmingham; "Is Belief Essential in Religion?" by Horace M. Kallen, Harvard University; "Two Modern Social Philosophies," by Ernest L. Talbert, University of Chicago. The book reviews are voluminous and ably written.

FOR THE week of October 1st the *Survey* devotes a goodly portion of its space to the liquor question and its allied problems. Among the subjects treated—and by people who know whereof they speak—are "Alcoholism and Social Problems," "The Habitual Drunkard," "Alcoholism and Disease," and "First Farm Colony for Drunkards." The department of Common Welfare treats of a diversified number of subjects pertaining to the common weal. The whole number is handsomely illustrated.

"RECENT Developments in Organ Building," by Robert Hope-Jones, is the title of a very interesting article read before the National Association of Organists at their annual convention August 2d to 10th, 1910. It treats of the organ in its past, present, and future, and made a deep impression upon the members present, who urged the writer to have it printed and distributed so that all interested in this subject could become better acquainted with the possibilities of the instrument hitherto undreamed of as the HOPE-JONES UNIT ORGAN in the Auditorium demonstrated. Copies may be had gratis on application to Mr. Hope-Jones, North Tonawanda, N. Y.

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